# Srimad Bhagavad Gita

## English Translation of Sri Sankaracharya's Sanskrit Commentary

*Swami Gambhirananda*

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## Chapter 2[1]

2.10 O descendant of Bharata, to him who was sorrowing between the two armies, Hrsikesa, mocking as it were, said these words:

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2.10 And here, the text commencing from 'But seeing the army of the Pandavas' (1.2) and ending with '(he) verily became silent, telling Him (Govinda), "I shall not fight"' is to be explained as revealing the cause of the origin of the defect in the from of sorrow, delusion, etc. [Delusion means want of discrimination. Etc. stands for the secondary manifestations of sorrow and delusion, as also ignorance which is the root cause of all these.] which are the sources of the cycles of births and deaths of creatures. Thus indeed, Ajuna's own sorrow and delusion, cuased by the ideas of affection, parting, etc., originating from the erroneous belief, 'I belong to these; they belong to me', with regard to kingdom [See note under verse 8.-Tr.], elders, sons, comrades, well-wishers (1.26),

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[1] Sri Sankaracharya begins his commentary of the Gita only from the 10th verse of 2nd Chapter.

kinsmen (1.37), relatives (1.34) and friends, have been shown by him with the words, 'How can I (fight)...in battle (against) Bhisma' (4), etc. It is verily because his discriminating insight was overwhelmed by sorrow and delusion that, even though he had become engaged in battle out of his own accord as a duty of the Ksatriyas, he desisted from that war and chose to undertake other's duties like living on alms etc. It is thus that in the case of all creatures whose minds come under the sway of the defects of sorrow, delusion, etc. there verily follows, as a matter of course, abandoning their own duties and resorting to prohibited ones. Even when they engage in their own duties their actions with speech, mind, body, etc., are certainly motivated by hankering for rewards, and are accompanied by egoism. [Egoism consists in thinking that one is the agent of some work and the enjoyer of its reward.] Such being the case, the cycle of births and deaths -- characterized by passing through desireable and undesirable births, and meeting with happiness, sorrow, etc. [From virtuous deeds follow attainment of heaven and happiness. From unvirtuous, sinful deeds follow births as beasts and other lowly beings, and sorrow. From the performance of both virtuous and sinful deeds follows birth as a human being,

with a mixture of happiness and sorrow.] from the accumulation of virtue and vice, continues unendingly. Thus, sorrow and delusion are therefore the sources of the cycles of births and deaths. And their cessation comes from nothing other than the knowledge of the Self which is preceded by the renunciation of all duties. Hence, wishing to impart that (knowledge of the Self) for favouring the whole world, Lord Vasudeva, making Arjuna the medium, said, 'You grieve for those who are not to be grieved for,' etc. As to that some (opponents) [According to A.G. the opponent is the Vrttikara who, in the opinion of A. Mahadeva Sastri, is none other than Bodhayana referred to in Sankaracarya's commentary on B.S. 1.1.11-19.-Tr.] say: Certainly, Liberation cannot be attained merely from continuance in the knowledge of the Self which is preceded by renunciation of all duties and is independent of any other factor. What then? The well-ascertained conclusion of the whole of the Gita is that Liberation is attained through Knowledge associated with rites and duties like Agnihotra etc. prescribed in the Vedas and the Smrtis. And as an indication of this point of view they quote (the verses): 'On the other hand, if you will not fight this righteous (battle)' (33); 'Your right is for action

(rites and duties) alone' (47); 'Therefore you undertake action (rites and duties) itself' (4.15), etc. Even this objection should not be raised that Vedic rites and duties lead to sin since they involve injury etc.'. Objection: How? Opponent: The duties of the Ksatriyas, charaterized by war, do not lead to sin when undertaken as one's duty, even though they are extremely cruel since they involve violence against elders, brothers, sons and others. And from the Lord's declaration that when they are not performed, 'then, forsaking your own duty and fame, you will incur sin' (33), it stands out as (His) clearly stated foregone conclusion that one's own duties prescribed in such texts as, '(One shall perform Agnihotra) as long as one lives' etc., and actions which involve crutely to animals etc. are not sinful. Vedantin: That is wrong because of the assertion of the distinction between firm adherence (nistha) to Knowledge and to action, which are based on two (different) convictions (buddhi). The nature of the Self, the supreme Reality, determined by the Lord in the text beginning with 'Those who are not to be grieved for' (11) and running to the end of the verse, 'Even considering your own duty' (31), is called Sankhya. Sankhya-buddhi [Sankhya is that correct (samyak) knowledge of the Vedas which reveals (khyayate) the reality of the Self, the

supreme Goal. The Reality under discussion, which is related to this sankhya by way of having been revealed by it, is Sankhya.] (Conviction about the Reality) is the conviction with regard to That (supreme Reality) arising from the ascertainment of the meaning of the context [Ascertainment...of the context, i.e., of the meaning of the verses starting from, 'Never is this One born, and never does It die,' etc. (20).] -- that the Self is not an agent because of the absence in It of the six kinds of changes, viz birth etc. [Birth, continuance, growth, transformation, decay and death.] Sankhyas are those men of Knowledge to whom that (conviction) becomes natural. Prior to the rise of this Conviction (Sankhya-buddhi), the ascertained [Ast. and A.G. omit this word 'ascertainment, nirupana'-Tr.] of the performance of the disciplines leading to Liberation -- which is based on a discrimination between virtue and vice, [And adoration of God]. and which presupposes the Self's difference from the body etc. and Its agentship and enjoyership -- is called Yoga. The conviction with regard to that (Yoga) is Yoga-buddhi. The performers of rites and duties, for whom this (conviction) is appropriate, are called yogis. Accordingly, the two distinct Convictions have been pointed out by the Lord in the verse, 'This wisdom (buddhi) has been

imparted to you from the standpoint of Self-realization (Sankhya). But listen to this (wisdom) from the standpoint of (Karma-) yoga' (39). And of these two, the Lord will separately speak, with reference to the Sankhyas, of the firm adherence to the Yoga of Knowledge. [Here Yoga and Knowledge are identical. Yoga is that through which one gets connected, identified. with Brahman.] which is based on Sankya-buddhi, in, 'Two kinds of adherences were spoken of by Me in the form of the Vedas, in the days of yore.' [This portion is ascending to G1.Pr. and A.A.; Ast. omits this and quotes exactly the first line of 3.3. By saying, 'in the form of the Vedas', the Lord indicates that the Vedas, which are really the knowledge inherent in God and issue out of Him, are identical with Himself.-Tr.] similarly, in, 'through the Yoga of Action for the yogis' (3.3), He will separately speak of the firm adherence to the Yoga [Here also Karma and Yoga are identical, and lead to Liberation by bringing about purity of heart which is followed by steadfastness in Knowledge.] of Karma which is based on Yoga-buddhi (Conviction about Yoga). Thus, the two kinds of steadfastness -- that based on the conviction about the nature of the Self, and that based on the conviction about rites and duties -- have been

distinctly spoken of by the Lord Himself, who saw that the coexistence of Knowledge and rites and duties is not possible in the same person, they being based on the convictions of non-agentship and agentship, unity and diversity (respectively). As is this teaching about the distinction (of the two adherences), just so has it been revealed in the Satapatha Brahmana: 'Desiring this world (the Self) alone monks and Brahmanas renounce their homes' (cf. Br. 4.4.22). After thus enjoining renunciation of all rites and duties, it is said in continuation, 'What shall we acheive through childeren, we who have attained this Self, this world (result).' [The earlier quotation implies an injuction (vidhi) for renunciation, and the second is an arthavada, or an emphasis on that injunction. Arthavada: A sentence which usually recommends a vidhi, or precept, by stating the good arising from its proper observance, and the evils arising from its omission; and also by adducing historical instances in its support.-V.S.A] Again, there itself it is said that, before accepting a wife a man is in his natural state [The state of ignorance owing to non-realization of Reality. Such a person is a Brahmacarin, who goes to a teacher for studying the Vedas]. And (then) after his enquiries into rites and duties, [The Brahmacarin first studies the

Vedas and then enquires into their meaning. Leaving his teacher's house after completing his course, he becomes a house holder.] 'he' for the attainment of the three worlds [This world, the world of manes and heaven.-Tr.] 'desired' (see Br. 1.4.17) as their means a son and the two kinds of wealth consists of rites and duties that lead to the world of manes, and the divine wealth of acquisition of vidya (meditation) which leads to heaven. In this way it is shown that rites and duties enjoined by the Vedas etc. are meant only for one who is unenlightened and is possessed of desire. And in the text, 'After renouncing they take to mendicancy' (see Br. 4.4.22), the injunction to renounce is only for one who desires the world that is the Self, and who is devoid of hankering (for anything else). Now, if the intention of the Lord were the combination of Knowledge with Vedic rites and duties, then this utterance (of the Lord) (3.3) about the distinction would have been illogical. Nor would Arjuna's question, 'If it be your opinion that wisdom (Knowledge) is superior to action (rites and duties)...,' etc. (3.1) be proper. If the Lord had not spoken earlier of the impossibility of the pursuit of Knowledge and rites and duties by the same person (at the same time), then how could Arjuna falsely impute to the Lord -- by

saying, 'If it be your opinion that wisdom is superior to action....' -- (of having spoken) what was not heard by him, viz the higher status of Knowledge over rites and duties? Moreover, if it be that the combination of Knowledge with rites and duties was spoken of for all, then it stands enjoined, ipso facto, on Arjuna as well. Therefore, if instruction had been given for practising both, then how could the question about 'either of the two' arise as in, 'Tell me for certain one of these (action and renunciation) by which I may attain the highest Good' (3.2)? Indeed, when a physician tells a patient who has come for a cure of his biliousness that he should take things which are sweet and soothing, there can arise no such request as, 'Tell me which one of these two is to be taken as a means to cure biliousness'! Again, if it be imagined that Arjuna put the question because of his non-comprehension of the distinct meaning of what the Lord had said, even then the Lord ought to have answered in accordance with the question: 'The combination of Knowledge with rites and duties was spoken of by Me. Why are you confused thus?' On the other hand, it was not proper to have answered, 'Two kinds of steadfastness were spoken of by Me it the days of yore,' in a way that was inconsistent and at variance with the question.

Nor even do all the statements about distinction etc. become logical if it were intended that Knowledge was to be combined with rites and duties enjoined by the Smrtis only. Besides, the accusation in the sentence, 'Why then do you urge me to horrible action' (3.1) becomes illogical on the part of Arjuna who knew that fighting was a Ksatriya's natural duty enjoined by the Smrtis. Therefore, it is not possible for anyone to show that in the scripture called the Gita there is any combination, even in the least, of Knowledge of the Self with rites and duties enjoined by the Srutis or the Smrtis. But in the case of a man who had engaged himself in rites and duties because of ignorance and defects like the attachment, and then got his mind purified through sacrifices, charities or austerities (see Br. 4.4.22), there arises the knowledge about the supreme Reality -- that all this is but One, and Brahman is not an agent (of any action). With regard to him, although there is a cessation of rites and duties as also of the need for them, yet, what may, appear as his diligent continuance, just as before, in those rites and duties for setting an example before people -- that is no action in which case it could have stood combined with Knowledge. Just as the actions of Lord Vasudeva, in the form of performance of the duty

of a Ksatriya, do not get combined with Knowledge for the sake of achieving the human goal (Liberation), similar is the case with the man of Knowledge because of the absence of hankering for results and agentship. Indeed, a man who has realized the Truth does not thingk 'I am doing (this)' nor does he hanker after its result. Again, as for instance, person hankering after such desirable things as heaven etc. may light up a fire for performing such rites as Agnihotra etc. which are the mans to attain desirable things; [The Ast. reading is: Agnihotradi-karma-laksana-dharma-anusthanaya, for the performance of duties in the form of acts like Agnihotra etc.-Tr.] then, while he is still engaged in the performance of Agnihotra etc. as the means for the desirable things, the desire may get destroyed when the rite is half-done. He may nevertheless continue the performance of those very Agnihotra etc.; but those performance of those very Agnihotra etc.; but those Agnihotra etc. cannot be held to be for this personal gain. Accordingly does the Lord also show in various places that, 'even while perfroming actions,' he does not act, 'he does not become tainted' (5.7). As for the texts, '...as was performed earlier by the ancient ones' (4.15), 'For Janaka and others strove to attain Liberation through action itself' (3.20),

they are to be understood analytically. Objection: How so? Vedantin: As to that, if Janaka and others of old remained engaged in activity even though they were knowers of Reality, they did so for preventing people from going astray, while remaining established in realization verily through the knowledge that 'the organs rest (act) on the objects of the organs' (3.28). The idea is this that, though the occasion for renunciation of activity did arise, they remained established in realization along with actions; they did not give up their rites and duties. On the other hand, if they were not knowers of Reality, then the explanation should be this; Through the discipline of dedicating rites and duties to God, Janaka and others remained established in perfection (samsiddhi) either in the form of purification of mind or rise of Knowledge. This very idea [The idea that rites and duties become the cause of Knowledge through the purification of the mind.] will be expressed by the Lord in, '(the yogis) undertake action for the purification of oneself (i.e. of the heart, or the mind)' (5.11). After having said, 'A human being achieves success by adoring Him through his own duties' [By performing one's own duty as enjoined by scriptures and dedicating their results to God, one's mind becomes purified. Then, through Gods

grace one becomes fit for steadfastness in Knowledge. From that steadfatness follows Liberation. Therefore rites and duites do not directly lead to Liberation. (See Common. under 5.12) (18.46), He will again speak of the steadfastness in Knowledge of a person who has attained success, in the text, '(Understand...from Me...that process by which) one who has achieved success attains Brahman' (18.50). So, the definite conclusion in the Gita is that Liberation is attained only from the knowledge of Reality, and not from its combination with action. And by pointing out in the relevant contexts the (aforesaid) distinction, we shall show how this conclusion stands. That being so, Lord Vasudeva found that for Arjuna, whose mind was thus confused about what ought to be done [The ast. and A.A., have an additional word -- mithyajnanavatah, meaning 'who had false ignorance'.-Tr.] and who was sunk in a great ocean of sorrow, there could be no rescue other than through the knowledge of the Self. And desiring to rescue Arjuna from that, He said, '(You grieve for) those who are not to be grieved for,' etc. by way of introducing the knowledge of the Self. [In this Gita there are three distinct parts, each part consisting of six chapters. These three parts deal with the three words of the great Upanisadic saying,

'Tattvamasi, thou art That', with a view to finding out their real meanings. The first six chapters are concerned with the word tvam (thou); the following six chapters determine the meaning of the word tat (that); and the last six reveal the essential identity of tvam and tat. The disciplines necessary for realization this identity are stated in the relevant places.]

2.11 The Blessed Lord said -- You grieve for whose who are not to be grieved for; and you speak words of wisdom! The learned do not grieve for the departed and those who have not departed.

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2.11 Bhisma, Drona and others are not to be grieved for, because they are of noble character and are eternal in their real nature. With regard to them, asocyan, who are not to be grieved for; tvam, you; anvasocah, grieve, (thinking) 'They die because of me; without them what shall I do with dominion and enjoyment?'; ca, and; bhasase, you speak; prajnavadan, words of wisdom, words used by men of wisdom, of intelligence. The idea is,

'Like one mad, you show in yourself this foolishness and learning which are contradictory.' Because, panditah, the learned, the knowers of the Self -- panda means wisdon about the Self; those indeed who have this are panditah, one the authority of the Upanisadic text, '...the knowers of Brahman, having known all about scholarship,...' (Br. 3.5.1) ['Therefore the knowers of Brahman, having known all about scholorship, should try to live upon that strength which comes of Knowledge; having known all about this strength as well as scholorship, he becomes meditative; having known all about both meditativeness and its opposite, he becomes a knower of Brahman.'] -- ; na anusocanti, do not grieve for; gatasun, the departed, whose life has become extinct; agatasun ca, and for those who have not departed, whose life has not left, the living. The ideas is, 'Your are sorrowing for those who are eternal in the real sense, and who are not to be grieved for. Hence your are a fool!.'

2.12 But certainly (it is) not (a fact) that I did not exist at any time; nor you, nor these rulers of men. And surely it is not that we all shall cease to exist after this.

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2.12 Why are they not to be grieved for? Because they are eternal. How? Na tu eva, but certainly it is not (a fact); that jatu, at any time; aham, I ; na asam, did not exist; on the contrary, I did exist. The idea is that when the bodies were born or died in the past, I existed eternally. [Here Ast. adds ghatadisu viyadiva, like Space in pot etc.-Tr.] Similarly, na tvam, nor is it that you did not exist; but you surely existed. Ca, and so also; na ime, nor is it that these ; jana-adhipah, rulers of men, did not exist. On the other hand, they did exist. And similarly, na eva, it is surely not that; vayam, we; sarve, all; na bhavisyamah, shall cease to exist; atah param, after this, even after the destruction of this body. On the contrary, we shall exist. The meaning is that even in all the three times (past, present and future) we are eternal in our nature as the Self. The plural number (in we) is used following the diversity of the bodies, but not in the sense of the multiplicity of the Self.

2.13 As are boyhood, youth and decrepitude to an embodied being in this (present) body, similar is

the acquisition of another body. This being so, an intelligent person does not get deluded.

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2.13 As to that, to show how the Self is eternal, the Lord cites an illustration by saying,'...of the embodied,' etc. Yatha, as are, the manner in which; kaumaram, boyhood; yauvanam, youth, middle age; and jara, decrepitude, advance of age; dehinah, to an embodied being, to one who possesses a body (deha), to the Self possessing a body; asmin, in this, present; dehe, body --. These three states are mutually distinct. On these, when the first state gets destroyed the Self does not get destroyed; when the second state comes into being It is not born. What then? It is seen that the Self, which verily remains unchanged, acquires the second and third states. Tatha, similar, indeed; is Its, the unchanging Self's dehantarapraptih, acquisition of another body, a body different from the present one. This is the meaning. Tatra, this being so; dhirah, an intelligent person; na, does not; muhyati, get deluded.

2.14 But the contacts of the organs with the objects are the producers of cold and heat, happiness and sorrow. They have a beginning and an end, (and) are transient. Bear them, O descendant of Bharata.

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2.14 'In the case of a man who knows that the Self is eternal, although there is no possibility of delusion concerning the destruction of the Self, still delusion, as of ordinary people, caused by the experience of cold, heat, happiness and sorrow is noticed in him. Delusion arises from being deprived of happiness, and sorrow arises from contact with pain etc.' apprehending this kind of a talk from Arjuna, the Lord said, 'But the contacts of the organs,' etc. Matra-sparsah, the contacts of the organs with objects; are sita-usna-sukha-duhkha-dah, producers of cold, heat, happiness and sorrow. Matrah means those by which are marked off (measured up) sounds etc., i.e. the organs of hearing etc. The sparsah, contacts, of the organs with sound etc. are matra-sparsah. Or, sparsah means those which are contacted, i.e. objects, viz sound etc. Matra-sparsah, the organs and objects, are the producers of cold, heat, happiness and

sorrow. Cold sometimes produces pleasure, and sometimes pain. Similarly the nature of heat, too, is unpredictable. On the other hand, happiness and sorrow have definite natures since they do not change. Hence they are mentioned separately from cold and heat. Since they, the organs, the contacts, etc., agamapayinah, have a beginning and an end, are by nature subject to origination and destruction; therefore, they are anityah, transient. Hence, titiksasva, bear; tan, them -- cold, heart, etc., i.e. do not be happy or sorry with regard to them.

2.15 O (Arjuna, who are) foremost among men, verily, the person whom these do not torment, the wise man to whom sorrow and happhiness are the same -- he is fit for Immortality.

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2.15 What will happen to one who bears cold and heat? Listen: Verily, the person...,'etc. (O Arjuna) hi, verily; yam purusam, the person whom; ete, these, cold and heat mentioned above; na, do not; vyathayanti, torment, do not perturb; dhiram, the wise man; sama-duhkha-sukham, to whom sorrow and happiness are the same, who is free from

happiness and sorrow when subjected to pleasure and pain, because of his realization of the enternal Self; sah, he, who is established in the realization of the enternal Self, who forbears the opposites; kalpate, becomes fit; amrtattvaya, for Immortality, for the state of Immortality, i.e. for Liberation.

2.16 Of the unreal there is no being; the real has no nonexistence. But the nature of both these, indeed, has been realized by the seers of Truth.

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2.16 Since 'the unreal has no being,' etc., for this reason also it is proper to bear cold, heat, etc. without becoming sorrowful or deluded. Asatah, of the unreal, of cold, heat, etc. together with their causes; na vidyate, there is no; bhavah, being, existence, reality; because heat, cold, etc. together with their causes are not substantially real when tested by means of proof. For they are changeful, and whatever is changeful is inconstant. As configurations like pot etc. are unreal since they are not perceived to be different from earth when tested by the eyes, so also are all changeful things unreal because they are not perceived to be

different from their (material) causes, and also because they are not perceived before (their) origination and after destruction. Objection: If it be that [Here Ast. has the additional words 'karyasya ghatadeh, the effect, viz pot etc. (and)'.-Tr.] such (material) causes as earth etc. as also their causes are unreal since they are not perceived differently from their causes, in that case, may it not be urged that owing to the nonexistence of those (causes) there will arise the contingency of everything becoming unreal [An entity cannot be said to be unreal merely because it is non-different from its cause. Were it to be asserted as being unreal, then the cause also should be unreal, because there is no entity which is not subject to the law of cuase and effect.]? Vedantin: No, for in all cases there is the experience of two awarenesses, viz the awareness of reality, and the awareness of unreality. [In all cases of perception two awarenesses are involved: one is invariable, and the other is variable. Since the variable is imagined on the invariable, therefore it is proved that there is something which is the substratum of all imagination, and which is neither a cause nor an effect.] That in relation to which the awareness does not change is real; that in relation to which it changes is unreal. Thus, since the distinction between the real and the

unreal is dependent on awareness, therefore in all cases (of empirical experiences) everyone has two kinds of awarenesses with regard to the same substratum: (As for instance, the experiences) 'The pot is real', 'The cloth is real', 'The elephant is real' -- (which experiences) are not like (that of) 'A blue lotus'. [In the empirical experience, 'A blue lotus', there are two awarenesses concerned with two entities, viz the substance (lotus) and the quality (blueness). In the case of the experience, 'The pot is real', etc. the awarenesses are not concerned with substratum and qualities, but the awareness of pot,of cloth, etc. are superimposed on the awareness of 'reality', like that of 'water' in a mirage.] This is how it happens everywhere. [The coexistence of 'reality' and 'pot' etc. are valid only empirically -- according to the non-dualists; whereas the coexistence of 'blueness' and 'lotus' is real according to the dualists.] Of these two awareness, the awareness of pot etc. is inconstant; and thus has it been shown above. But the awareness of reality is not (inconstant). Therefore the object of the awareness of pot etc. is unreal because of inconstancy; but not so the object of the awareness of reality, because of its constancy. Objection: If it be argued that, since the awareness of pot also changes when the pot is destroyed,

therefore the awareness of the pot's reality is also changeful? Vedantin: No, because in cloth etc. the awareness of reality is seen to persist. That awareness relates to the odjective (and not to the noun 'pot'). For this reason also it is not destroyed. [This last sentence has been cited in the f.n. of A.A.-Tr.] Objection: If it be argued that like the awareness of reality, the awareness of a pot also persists in other pots? Vedantin: No, because that (awareness of pot) is not present in (the awareness of) a cloth etc. Objection: May it not be that even the awareness of reality is not present in relation to a pot that has been destroyed? Vedantin: No, because the noun is absent (there). Since the awareness of reality corresponds to the adjective (i.e. it is used adjectivelly), therefore, when the noun is missing there is no possibility of its (that awareness) being an adjective. So, to what should it relate? But, again, the awareness of reality (does not cease) with the absence of an object.. [Even when a pot is absent and the awareness of reality does not arise with regard to it, the awareness of reality persists in the region where the pot had existed. Some read nanu in place of na tu ('But, again'). In that case, the first portion (No,...since...adjective. So,...relate?) is a statement of the Vedantin, and the Objection starts from nanu

punah sadbuddheh, etc. so, the next Objection will run thus: 'May it not be said that, when nouns like pot etc. are absent, the awareness of existence has no noun to qualify, and therefore it becomes impossible for it (the awareness of existence) to exist in the same substratum?'-Tr.] Objection: May it not be said that, when nouns like pot etc. are absent, (the awareness of existence has no noun to qualify and therefore) it becomes impossible for it to exist in the same substratum? [The relationship of an adjective and a noun is seen between two real entities. Therefore, if the relationship between 'pot' and 'reality' be the same as between a noun and an adjective, then both of them will be real entities. So, the coexistence of reality with a non-pot does not stand to reason.] Vedantin: No, because in such experiences as, 'This water exists', (which arises on seeing a mirage etc.) it is observed that there is a coexistence of two objects though one of them is non-existent. Therefore, asatah, of the unreal, viz body etc. and the dualities (heat, cold, etc.), together with their causes; na vidyate, there is no; bhavah, being. And similarly, satah, of the real, of the Self; na vidyate, there is no; abhavah, nonexistence, because It is constant everywhere. This is what we have said. Tu, but; antah, the nature, the conclusion (regarding the nature of the

real and the unreal) that the Real is verily real, and the unreal is verily unreal; ubhayoh api, of both these indeed, of the Self and the non-Self, of the Real and the unreal, as explained above; drstah, has been realized thus; tattva-darsibhih, by the seers of Truth. Tat is a pronoun (Sarvanama, lit. name of all) which can be used with regard to all. And all is Brahman. And Its name is tat. The abstraction of tat is tattva, the true nature of Brahman. Those who are apt to realize this are tattva-darsinah, seers of Truth. Therefore, you too, by adopting the vision of the men of realization and giving up sorrow and delusion, forbear the dualities, heat, cold, etc. -- some of which are definite in their nature, and others inconstant --, mentally being convinced that this (phenomenal world) is changeful, verily unreal and appears falsely like water in a mirage. This is the idea. What, again, is that reality which remains verily as the Real and surely for ever? This is being answered in, 'But know That', etc.

2.17 But know That to be indestructible by which all this is pervaded. None can bring about the destruction of this Immutable.

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2.17 Tu, but -- this word is used for distinguishing (reality) from unreality; tat viddhi, know That; to be avinasi, indestructible, by nature not subject to destruction; what? (that) yena, by which, by which Brahman called Reality; sarvam, all; idam, this, the Universe together with space; is tatam, pervaded, as pot etc. are pervaded by space. Na kascit, none; arhati, can; kartum, bring about; vinasam, the destruction, disappearance, nonexistence; asya, of this avyayasya, of the Immutable, that which does not undergo growth and depletion. By Its very nature this Brahman called Reality does not suffer mutation, because, unlike bodies etc., It has no limbs; nor (does It suffer mutation) by (loss of something) belonging to It, because It has nothing that is Its own. Brahman surely does not suffer loss like Devadatta suffering from loss of wealth. Therefore no one can bring about the destruction of this immutable Brahman. No one, not even God Himself, can destroy his own Self, because the Self is Brahman. Besides, action with regard to one's Self is self-contradictory. Which, again, is that 'unreal' that is said to change its own nature? This is being answered:

2.18 These destructible bodies are said to belong to the everlasting, indestructible, indeterminable, embodied One. Therefore, O descendant of Bharata, join the battle.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

2.18 Ime, these; antavantah, destructible; dehah, bodies -- as the idea of reality which continues with regard to water in a mirage, etc. gets eliminated when examined with the means of knowledge, and that is its end, so are these bodies and they have an end like bodies etc. in dream and magic --; uktah, are said, by discriminating people; to belong nityasya, to the everlasting; anasinah, the indestructible; aprameyasya, the indeterminable; sarirnah, embodied One, the Self. This is the meaning. The two words 'everlasting' and 'indestructible' are not repetitive, because in common usage everlastingness and destructibility are of two kinds. As for instance, a body which is reduced to ashes and has disappeared is said to have been destoryed. (And) even while existing, when it becomes transfigured by being afflicted with diseases etc. it is said to be 'destroyed'. [Here

the A.A. adds 'tatha dhana-nase-apyevam, similar is the case even with regard to loss of wealth.'-Tr.] That being so, by the two words 'everlasting' and 'indestructible' it is meant that It is not subject to both kinds of distruction. Otherwise, the everlastingness of the Self would be like that of the earth etc. Therefore, in order that this contingency may not arise, it is said, 'Of the everlasting, indestructible'. Aprameyasya, of the indeterminable, means 'of that which cannot be determined by such means of knowledge as direct perception etc.' Objection: Is it not that the Self is determined by the scriptures, and before that through direct perception etc.? Vedantin: No, because the Self is self-evident. For, (only) when the Self stands predetermined as the knower, there is a search for a means of knolwedge by the knower. Indeed, it is not that without first determining oneself as, 'I am such', one takes up the task of determining an object of knowledge. For what is called the 'self' does not remain unknown to anyone. But the scripture is the final authority [when the Vedic text establishes Brahman as the innermost Self, all the distinctions such as knower, known and the means of knowledge become sublated. Thus it is reasonable that the Vedic text should be the final authority. Besides, its authority

is derived from its being faultless in as much as it has not originated from any human being.]: By way of merely negating superimposition of qualities that do not belong to the Self, it attains authoritativeness with regard to the Self, but not by virtue of making some unknown thing known. There is an Upanisadic text in support of this: '...the Brahman that is immediate and direct, the Self that is within all' (Br. 3.4.1). Since the Self is thus eternal and unchanging, tasmat, therefore; yudhyasva, you join the battle, i.e. do not desist from the war. Here there is no injunction to take up war as a duty, because be (Arjuna), though he was determined for war, remains silent as a result of being overpowered by sorrow and delusion. Therefore, all that is being done by the Lord is the removal of the obstruction to his duty. 'Therefore, join the battle' is only an approval, not an injunction. The scripture Gita is intended for eradicating sorrow, delusion, etc. which are the cases of the cycle of births and deaths; it is not intended to enjoin action. As evidences of this idea the Lord cites two Vedic verses: [Ka. 1.2.19-20. There are slight verbal differences.-Tr.]

2.19 He who thinks of this One as the killer, and he who thinks of this One as the killed -- both of them do not know. This One does not kill, nor is It killed.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

2.19 But the ideas that you have, 'Bhisma and others are neing killed by me in war; I am surely their killer' -- this idea of yours is false. How? Yah, he who; vetti, thinks; of enam, this One, the embodied One under consideration; as hantaram, the killer, the agent of the act of killing; ca, and; yah, he who, the other who; manyate, thinks; of enam, this One; as hatam, the killed -- (who thinks) 'When the body is killed, I am myself killed; I become the object of the act of killing'; ubhau tau, both of them; owing to non-discrimination, na, do not; vijanitah, know the Self which is the subject of the consciousness of 'I'. The meaning is: On the killing of the body, he who thinks of the Self (-- the content of the consciousness of 'I' --) [The Ast. omits this phrase from the precedig sentence and includes it in this place. The A.A. has this phrase in both the places.-Tr.] as 'I am the killer', and he who thinks, 'I have been killed', both of them are

ignorant of the nature of the Self. For, ayam, this Self; owing to Its changelessness, na hanti, does not kill, does not become the agent of the act of killing; na hanyate, nor is It killed, i.e. It does not become the object (of the act of killing). The second verse is to show how the Self is changeless:

2.20 Never is this One born, and never does It die; nor is it that having come to exist, It will again cease to be. This One is birthless, eternal, undecaying, ancient; It is not killed when the body is killed.

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2.20 Na kadacit, neverl; is ayam, this One; jayate, born i.e. the Self has no change in the form of being born -- to which matter is subject --; va, and (-- va is used in the sense of and); na mriyate, It never dies. By this is denied the final change in the form of destruction. The word (na) kadacit), never, is connected with the denial of all kinds of changes thus -- never, is It born never does It die, and so on. Since ayam, this Self; bhutva, having come to exist,

having experienced the process of origination; na, will not; bhuyah, again; abhavita, cease to be thereafter, therefore It does not die. For, in common parlance, that which ceases to exist after coming into being is said to die. From the use of the word va, nor, and na, it is understood that, unlike the body, this Self does not again come into existence after having been non-existent. Therefore It is not born. For, the words, 'It is born', are used with regard to something which comes into existence after having been non-existent. The Self is not like this. Therfore It is not born. Since this is so, therefore It is ajah, birthless; and since It does not die, therefore It is nityah, eternal. Although all changes become negated by the denial of the first and the last kinds of changes, still changes occuring in the middle [For the six kinds of changes see note under verse 2.10.-Tr.] should be denied with their own respective terms by which they are implied. Therefore the text says sasvatah, undecaying,. so that all the changes, viz youth etc., which have not been mentioned may become negated. The change in the form of decay is denied by the word sasvata, that which lasts for ever. In Its own nature It does not decay because It is free from parts. And again, since it is without qualities, there is no degeneration owing to the decay of any

quality. Change in the form of growth, which is opposed to decay, is also denied by the word puranah, ancient. A thing that grows by the addition of some parts is said to increase and is also said to be new. But this Self was fresh even in the past due to Its partlessness. Thus It is puranah, i.e. It does not grow. So also, na hanyate, It is puranah, i.e. It does not grow. So also, na hanyate, It is not killed, It does not get transformed; even when sarire, the body; hanyamane, is killed, transformed. The verb 'to kill' has to be understood here in the sense of transformation, so that a tautology [This verse has already mentioned 'death' in the first line. If the verb han, to kill, is also taken in the sense of killing, then a tautology is unavoidable.-Tr.] may be avoided. In this mantra the six kinds of transformations, the material changes seen in the world, are denied in the Self. The meaning of the sentence is that the Self is devoid of all kinds of changes. Since this is so, therefore 'both of them do not know' -- this is how the present mantra is connected to the earlier mantra.

2.21 O Partha, he who knows this One as indestructible, eternal, birthless and undecaying, how and whom does that person kill, or whom

does he cause to be killed! [This is not a question but only an emphatic denial.-Tr.]

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2.21 In the mantra, 'He who thinks of this One as the killer,' having declared that (the Self) does not become the agent or the object of the actof killing, and then in the mantra, 'Never is this One born,' etc., having stated the reasons for (Its) changelessness, the Lord sums up the purport of what was declared above: He who knows this One as indestructible, etc. Yah, he who; veda, knows -- yah is to be thus connected with Veda --; enam, this One, possessing the characteristics stated in the earlier mantra; as avinasinam, indestructible, devoid of the final change of state; nityam, eternal, devoid of transformation; ajam, birthless; and avyayam, undecaying; katham, how, in what way; (and kam, whom;) does sah, that man of realization; purusah, the person who is himself an authority [i.e. above all injunctions and prohibitions. See 18.16.17.-Tr.]; hanti, kill, undertake the act of killing; or how ghatayati, does he cause (others) to be killed, (how does he)

instigate a killer! The intention is to deny both (the acts) by saying, 'In no way does he kill any one, nor does he cause anyone to be killed', because an interrogative sense is absurd (here). Since the implication of the reason [The reason for the denial of killing etc. is the changelessness of the Self, and this reason holds good with regard to all actions of the man of realization.-Tr.], viz the immutability of the Self, [The A.A. omits 'viz the immutability of the Self'.-Tr.] is common (with regard to all actions), therefore the negation of all kinds of actions in the case of a man of realization is what the Lord conveys as the only purport of this context. But the denial of (the act of) killing has been cited by way of an example. Objection: By noticing what special reason for the impossibility of actions in the case of the man of realization does the Lord deny all actions (in his case) by saying, 'How can that person,' etc.? Vedantin: Has not the immutability of the Self been already stated as the reason [Some readings omit this word.-Tr.] , the specific ground for the impossibility of all actions? Objection: It is true that it has been stated; but that is not a specific ground, for the man of realization is different from the immutable Self. Indeed, may it not be argued that action does not become impossible for one who has known as unchanging

stump of a tree?! Vedantin: No, because of man of Knowledge is one with the Self. Enlightenment does not belong to the aggregate of body and senses. Therefore, as the last laternative, the knower is the Immutable and is the Self which is not a part of the aggregate. Thus, action being impossible for that man of Knowledge, the denial in, 'How can that person...,' etc. is reasonable. As on account of the lack of knowledge of the distinction between the Self and the modifications of the intellect, the Self, though verily immutable, is imagined through ignorance to be the perceiver of objects like sound etc. presented by the intellect etc., in this very way, the Self, which in reality is immutable, is said to be the 'knower' because of Its association with the knowledge of the distinction between the Self and non-Self, which (knowledge) is a modification of the intellect [By buddhi-vrtti, modification of the intellect, is meant the transformation of the internal organ into the form of an extension upto an object, along with its past impressions, the senses concerned, etc., like the extension of the light of a lamp illuminating an object. Consciousness reflected on this transformation and remaining indistinguishable from that transformation revealing the object, is called objective knowledge. Thereby, due to

ignorance, the Self is imagined to be the perceiver because of Its connection with the vrtti, modification. (-A.G.) The process is elsewhere described as follows: The vrtti goes out through the sense-organ concerned, like the flash of a torchlight, and along with it goes the reflection of Consciousness. Both of them envelop the object, a pot for instance. The vrtti destroys the ignorance about the pot; and the reflection of Consciousness, becoming unified with only that portion of it which has been delimited by the pot, reveals the pot. In the case of knowledge of Brahman, it is admitted that the vrtti in the form, 'I am Brahman', does reach Brahman and destroys ignorance about Brahman, but it is not admitted that Brahman is revealed like a 'pot', for Brahman is self-effulgent.-Tr.] and is unreal by nature. From the statement that action is impossible for man of realization it is understood that the conclusion of the Lord is that, actions enjoined by the scriptures are prescribed for the unenlightened. Objection: Is not elightenment too enjoined for the ignorant? For, the injunction about enlightenment to one who has already achieved realization is useless, like grinding something that has already been ground! This being so, the distinction that rites and duties are enjoined for the unenlightened, and not for the

enlightened one, does not stand to reason. Vedantin: No. There can reasonable be a distinction between the existence or nonexistence of a thing to be performed. As after the knowledge of the meaning of the injunction for rites like Agnihotra etc. their performance becomes bligatory on the unenlightened one who thinks, 'Agnihotra etc. has to be performed by collecting various accessories; I am the agent, and this is my duty', -- unlike this, nothing remains later on to be performed as a duty after knowing the meaning of the injunction about the nature of the Self from such texts as, 'Never is this One born,' etc. But apart from the rise of knowledge regarding the unity of the Self, his non-agency, etc., in the form, 'I am not the agent, I am not the enjoyer', etc., no other idea arises. Thus, this distinction can be maintained. Again, for anyone who knows himself as, 'I am the agent', there will necessarily arise the idea, 'This is my duty.' In relation to that he becomes eligible. In this way duties are (enjoined) [Ast. adds 'sambhavanti, become possible'.-Tr.] for him. And according to the text, 'both of them do not know' (19), he is an unenlightened man. And the text, 'How can that person,' etc. concerns the enlightened person distinguished above, becuase of the negation of action (in this text). Therefore,

the enlightened person distinguished above, who has realized the immutable Self, and the seeker of Liberation are qualified only for renunciation of all rites and duties. Therefore, indeed, the Lord Narayana, making a distinction between the enlightened man of Knowledge and the unenlightened man of rites and duties, makes them take up the two kinds of adherences in the text, 'through the Yoga of Knowledge for the men of realization; through the Yoga of Action for the yogis' (3.3). Similarly also, Vyasa said to his son, 'Now, there are these two paths,' etc. ['Now, there are these two paths on which the Vedas are based. They are thought of as the dharma characterized by engagement in duties, and that by renunciation of them' (Mbh. Sa. 241.6).-Tr.] So also (there is a Vedic text meaning): 'The path of rites and duties, indeed, is the earlier, and renunciation comes after that.' [Ast. says that this is not a quotation, but only gives the purport of Tai, Ar. 10.62.12.-Tr.] The Lord will show again and again this very division: 'The unenlightened man who is deluded by egoism thinks thus: "I am the doer"; but the one who is a knower of the facts (about the varieties of the gunas) thinks, "I do not act"' (cf. 3.27,28). So also there is the text, '(The embodied man of selfcontrol,) having given up all actions mentally,

continues (happily in the town of nine gates)' (5.13) etc. With regard to this some wiseacres say: In no person does arise the idea, 'I am the changeless, actionless Self, which is One and devoid of the six kinds of changes beginning with birth to which all things are subject', on the occurrence of which (idea alone) can renunciation of all actions be enjoined. That is not correct, because it will lead to the needlessness of such scriptural instructions as, 'Never is this One born,' etc. (20). They should be asked: As on the authority of scripural instructions there arises the knowledge of the existence of virtue and vice and the knowledge regarding an agent who gets associated with successive bodies, similarly, why should not there arise from the scriptures the knowledge of unchangeability, non-agentship, oneness, etc. of that very Self? Objection: If it be said that this is due to Its being beyond the scope of any means (of knowledge)? Vedantin: No, because the Sruti says, 'It is to be realized through the mind alone, (following the instruction of the teacher)' (Br. 4.4.19). The mind that is purified by the instructions of the scriptures and the teacher, control of the body and organs, etc. becomes the instrument for realizing the Self. Again, since there exist inference and scriptures for Its realization, it is mere bravado to say that Knowledge does not

arise. And it has to be granted that when knowledge arises, it surely eliminates ignorance, its opposite. And that ignorance has been shown in, 'I am the killer', 'I am killed', and 'both of them do not know' (see 2.19). And here also it is shown that the idea of the Self being an agent, the object of an action, or an indirect agent, is the result of ignorance. Also, the Self being changeless, the fact that such agentship etc. are cuased by ignorance is a common factor in all actions without exception, because only that agent who is subject to change instigates someone else who is different from himself and can be acted on, saying, 'Do this.' Thus, with a view to pointing out the absence of fitness for rites and duties in the case of an enlightened person, the Lord [Ast, adds vasudeva after 'Lord'.-Tr.] says, 'He who knows this One as indestructible,' 'how can that person,' etc. -- thereby denying this direct and indirect agentship of an enlightened person in respect of all actions without exception. As regards the question, 'For what, again, is the man of enlightenment qualified?', the answer has already been give earlier in, 'through the Yoga of Knowledge for the men of realization' (3.3). Similarly, the Lord will also speak of renunication of all actions in, 'having given up all actions mentally,' etc.(5.13). Objection: May it not

be argued that from the expression, 'mentally', (it follows that) oral and bodily actions are not to be renounced? Vedantin: No, because of the categoric expression, 'all actions'. Objection: May it not be argued that 'all actions' relates only to those of the mind? Vedantin: No, because all oral and bodily actions are preceded by those of the mind, for those actions are impossible in the absence of mental activity. Objection: May it not be said that one has to mentally renounce all other activities except the mental functions which are the causes of scriptural rites and duties performed through speech and body? Vedantin: No, because it has been specifically expressed: 'without doing or causing (others) to do anything at all' (5.13). Objection: May it not be that this renunciation of all actions, as stated by the Lord, is with regard to a dying man, not one living? Vedantin: No, because (in that case) the specific statement, 'The embodied man...continues happily in the town of nine gates' (ibid.) will become illogical since it is not possible for a dead person, who neither acts nor makes others act, [The words 'akurvatah akarayatah, (of him) who neither acts nor makes others act', have been taken as a part of the Commentator's arguement. But A.G. points out that they can also form a part of the next Objection. In that, case, the

translation of the Objection will be this: Can it not be that the construction of the sentence (under discussion) is -- Neither doing nor making others do, he rest by depositing (sannyasya, by renouncing) in the body', but not 'he rests in the body by renouncing...'?] to rest in that body after renouncing all actions. Objection: Can it not be that the construction of the sentence (under discussion) is, '(he rests) by depositing (sannyasya, by renouncing) in the body', (but) not 'he rests in the body by renouncing...'? Vedantin: No, because everywhere it is categorically asserted that the Self is changeless. Besides, the action of 'resting' requires a location, whereas renunciation is independent of this. The word nyasa preceded by sam here means 'renunciation', not 'depositing'. Therefore, according to this Scripture, viz the Gita, the man of realization is eligible for renunciation, alone, not for rites and duties. This we shall show in the relevant texts later on in the cotext of the knowledge of the Self. And now we shall speak of the matter on hand: As to that, the indestructibility [Indestructibility suggests unchangeability as well.] of the Self, has been postulated. What is it like? That is being said in, 'As after rejecting wornout clothes,' etc.

2.22 As after rejecting wornout clothes a man takes up other new ones, likewise after rejecting wornout bodies the embodied one unites with other new ones.

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2.22 Yatha, as in the world; vihaya, after rejecting jirnani, wornout; vasamsi, clothes; narah, a man grhnati, takes up; aparani, other; navani, new ones; tatha, likewise, in that very manner; vihaya, after rejecting; jirnani, wornout; sarirani, bodies; dehi, the embodied one, the Self which is surely unchanging like the man (in the example); samyati, unites with; anyani, other; navani, new ones. This is meaning.

2.23 Weapons do not cut It, fire does not burn It, water does not moisten It, and air does not dry It.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

2.23 Why does It verily remain unchanged? This is being answered in, 'Weapons do not cut It,' etc. Sastrani, weapons; na, do not; chindanti, cut; enam, It, the embodied one under discussion. It being

partless, weapons like sword etc. do not cut off Its limbs. So also, even pavakah, fire; na dahati enam, does not burn, does not reduce It to ashes. Ca, and similarly; apah, water; na enam kledayanti, does not moisten It. For water has the power of disintegrating a substance that has parts, by the process of moistening it. That is not possible in the case of the partless Self. Similarly, air destroys an oil substance by drying up the oil. Even marutah, air; na sosayati, does not dry; (enam, It,) one's own Self. [Ast. reads 'enam tu atmanam, but this Self', in place of enam svatmanam.-Tr.]

2.24 It cannot be cut, It cannot be burnt, cannot be moistened, and surely cannot be dried up. It is eternal, omnipresent, stationary, unmoving and changeless.

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2.24 Since this is so, therefore ayam, It; acchedyah, cannot be cut. Since the other elements which are the causes of destruction of one ano ther are not capable of destroying this Self, therefore It is nityah, eternal. Being eternal, It is sarva-gatah, omnipresent. Being omnipresent, It is sthanuh,

stationary, i.e. fixed like a stump. Being fixed, ayam, this Self; is acalah, unmoving. Therefore It is sanatanah, changeless, i.e. It is not produced from any cause, as a new thing. It is not to be argued that 'these verses are repetive since eternality and changelessness of the Self have been stated in a single verse itself, "Never is this One born, and never does It die," etc. (20). Whatever has been said there (in verse 19) about the Self does not go beyond the meaning of this verse. Something is repeated with those very words, and something ideologically.' Since the object, viz the Self, is inscrutable, therefore Lord Vasudeva raises the topic again and again, and explains that very object in other words so that, somehow, the unmanifest Self may come within the comprehension of the intellect of the transmigrating persons and bring about a cessation of their cycles of births and deaths.

2.25 It is said that This is unmanifest; This is inconceivable; This is unchangeable. Therefore, having known This thus, you ougth not to grieve.

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2.25 Moreover, ucyate, it is said that; ayam, This, the Self; is avyaktah, unmanifest, since, being beyond the ken of all the organs, It cannot be objectified. For this very reason, ayam, This; is acintyah, inconceivable. For anything that comes within the purview of the organs becomes the object of thought. But this Self is inconceivable becuase It is not an object of the organs. Hence, indeed, It is avikaryah, unchangeable. This Self does not change as milk does when mixed with curd, a curdling medium, etc. And It is chnageless owing to partlessness, for it is not seen that any non-composite thing is changeful. Not being subject to transformation, It is said to be changeless. Tasmat, therefore; vidivata, having known; enam, this one, the Self; evam, thus, as described; na arhasi, you ought not; anusocitum, to grieve, thinking, 'I am the slayer of these; these are killed by me.'

2.26 On the other hand, if you think this One is born continually or dies constantly, even then, O mighty-armed one, you ought not to grieve thus.

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2.26 This (verse), 'On the other hand,' etc., is uttered assuming that the Self is transient. Atha ca, on the other hand, if (-- conveys the sense of assumption --); following ordinary experience, manyase, you think; enam, this One, the Self under discussion; is nityajatam, born continually, becomes born with the birth of each of the numerous bodies; va, or; nityam, constantly; mrtam, dies, along with the death of each of these (bodies); tatha api, even then, even if the Self be of that nature; tvam, you; maha-baho, O mighty-armed one; na arhasi, ought not; socitum, to grieve; evam, thus, since that which is subject to birth will die, and that which is subject to death will be born; these two are inevitable.

2.27 For death of anyone born is certain, and of the dead (re-) birth is a certainly. Therefore you ought not to grieve over an inevitable fact.

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2.27 This being so, 'death of anyone born', etc. Hi, for; mrtyuh, death; jatasya, of anyone born; dhruvah, is certain; is without exception; ca, and mrtasya, of the dead; janmah, (re-) birth; is

dhruvam, a certainly. Tasmat, therefore, this fact, viz birth and death, is inevitable. With regard to that (fact), apariharye, over an enevitable; arthe, fact; tvam, you; na arhasi, ought not; socitum, to grieve.

2.28 O descendant of Bharata, all beings remain unmanifest in the beginning;; they become manifest in the middle. After death they certainly become unmanifest. What lamentation can there be with regard to them?

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2.28 It is not reasonable to grieve even for beings which are constituted by bodies and organs, since 'all beings remain unmanifest' etc. (Bharata, O descendant of Bharata;) bhutani, all beings, avyaktaduni, remain unmainfest in the beginning. Those beings, viz sons, friends, and others, constituted by bodies and organs, [Another reading is karya-karana-sanghata, aggregates formed by material elements acting as causes and effects.-Tr.] who before their origination have unmanifestedness (avyakta), invisibility,

nonperception, as their beginning (adi) are avyaktaadini. Ca, and; after origination, before death, they become vyakta-madhyani, manifest in the middle. Again, they eva, certainly; become avyakta-nidhanani, unmanifest after death. Those which have unmanifestness (avyakta), invisibility, as their death (nidhana) are avyakta-nidhanani. The idea is that even after death they verily attain unmanifestedness. Accordingly has it been said: 'They emerged from invisibility, and have gone back to invisibility. They are not yours, nor are you theirs. What is this fruitless lamentation!' (Mbh. St. 2.13). Ka, what; paridevana, lamentation, or what prattle, can there be; tatra, with regard to them, i.e. with regard to beings which are objects of delusion, which are invisible, (become) visible, (and then) get destroyed!

2.29 Someone visualizes It as a wonder; and similarly indeed, someone else talks of It as a wonder; and someone else hears of It as a wonder. And some one else, indeed, does not realize It even after hearing about It.

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2.29 'This Self under discussion is inscrutable. Why should I blame you alone regarding a thing that is a source of delusion to all!' How is this Self inscrutable? [It may be argued that the Self is the object of egoism. The answer is: Although the individualized Self is the object of egoism, the absolute Self is not.] This is being answered in, 'Someone visualizes It as a wonder,' etc. Kascit, someone; pasyati, visualizes; enam, It, the Self; ascaryavat, as a wonder, as though It were a wonder -- a wonder is something not seen before, something strange, something seen all on a sudden; what is comparable to that is ascarya-vat; ca, and; tatha, similarly; eva, indeed; kascit, someone; anyah, else; vadati, talks of It as a wonder. And someone else srnoti, hears of It as a wonder. And someone, indeed, na, does not; veda, realize It; api, even; srutva, after hearing, seeing and speaking about It. Or, (the meaning is) he who sees the Self is like a wonder. He who speaks of It and the who hears of It is indeed rare among many thousands. Therefore, the idea is that the Self is difficult to understand. Now, in the course of concluding the topic under discussion, [viz the needlessness of sorrow and delusion,from the point of view of the nature of things.] He says, 'O descendant of Bharata, this embodied Self', etc.

2.30 O descendant of Bharata, this embodied Self existing in everyone's body can never be killed. Therefore you ought not to grieve for all (these) beings.

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2.30 Because of being partless and eternal, ayam, this dehi, embodied Self; nityam avadhyah, can never be killed, under any condition. That being so, although existing sarvasya dehe, in all bodies, in trees etc., this One cannot be killed on account of Its being allpervasive. Since the indewelling One cannot be killed although the body of everyone of the living beings be killed, tasmat, therefore; tvam, you; na arhasi, ought not; socitum, to grieve; for sarvani bhutani, all (these) beings, for Bhisma and others. Here [i.e. in the earlier verse.] it has been said that, from the standpoint of the supreme Reality, there is no occasion for sorrow or delusion. (This is so) not merely from the standpoint of the supreme Reality, but --

2.31 Even considering your own duty you should not waver, since there is nothing else better for a Ksatriya than a righteous battle.

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2.31 Api, even; aveksya, considering; svadharmam, your own duty, the duty of a Ksatriya, viz battle -- considering even that -- ; na arhasi, you ought not; vikampitum, to waver, to deviate from the natural duty of the Ksatriya, i.e. from what is natural to yourself. And hi, since that battle is not devoid of righteousness, (but) is supremely righteous -- it being conducive to virtue and meant for protection of subjects through conquest of the earth --; therefore, na vidyate, there is nothing; anyat, else; sreyah, better; ksatriyasya, for a ksatriya; than that dharmyat, righteous; yuddhat, battle.

2.32 O son of Partha, happy are the Ksatriyas who come across this kind of a battle, which presents itself unsought for and which is an open gate to heaven.

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2.32 Why, again, does that battle become a duty? This is being answered (as follows) [A specific rule is more authoritative than a general rule. Non-violence is a general rule enjoined by the scriptures, but the duty of fighting is a specific rule for a Ksatriya.]: Partha, O son of Partha; are not those Ksatiryas sukhinah, happy [Happy in this world as also in the other.] who labhante, come across; a yuddham, battle; idrsam, of this kind; upapannam, which presents itself; yadrcchaya, unsought for; and which is an apavrtam, open; svarga-dvaram, gate to heaven? [Rites and duties like sacrifices etc. yield their results after the lapse of some time. But the Ksatriyas go to heaven immediatley after dying in battle, because, unlike the minds of others, their minds remaind fully engaged in their immediate duty.]

2.33 On the other hand, if you will not fight this righteous battle, then, forsaking your own duty and fame, you will incur sin.

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2.33 Atha, on the other hand; cet, if; tvam, you; na karisyasi, will not fight; even imam, this; dharmyam, righteous; samgramam, battle, which has presented itself as a duty, which is not opposed to righteousness, and which is enjoined (by the scriptures); tatah, then, because of not undertaking that; hitva, forsaking; sva-dharmam, your own duty; ca, and; kritim, fame, earned from encountering Mahadeva (Lord Siva) and others; avapsyasi, you will incur; only papam, sin.

2.34 People also will speak of your unending infamy. And to an honoured person infamy is worse than death.

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2.34 Not only will there be the giving up of your duty and fame, but bhutani, people; ca api, also; kathayisyanti, will speak; te, of your; avyayam, unending, perpetual; akrtim, infamy. Ca, and; sambhavitasya, to an honoured person, to a person honoured with such epithets as 'virtuous', 'heroic', etc.; akirtih, infamy; atiricyate, is worse than;

maranat, death. The meaning is that, to an honoured person death is perferable to infamy.

2.35 The great chariot-riders will think of you as having desisted from the fight out of fear; and you will into disgrace before them to whom you had been estimable.

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2.35 Moreover, maharathah, the great chariot-riders, Duryodhana and others; mamsyante, will think; tvam, of you; as uparatam, having desisted; ranat, from the fight; not out of compassion, but bhayat, out of fear of Karna and others; ca, and ; yasyasi laghavam, you will again fall into disgrace before them, before Duryodhana and others; yesam, to whom; tvam, you; bahumato bhutva, had been estimable as endowed with many qualities.

2.36 And your enemies will speak many indecent words while denigrating your might. What can be more painful than that?

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2.36 Ca, and besieds; tava, your; ahitah, enemies; vadisyanti, will speak; bahun, many, various kinds of; avacya-vadan, indecent words, unutterable words; nindantah, while denigrating, scorning; tava, your; samarthyam, might earned from battles against Nivatakavaca and others. Therefore, kim nu, what can be; duhkhataram, more painful; tatah, than that, than the sorrow arising from being scorned? That is to say, there is no greater pain than it.

2.37 Either by being killed you will attain heaven, or by winning you will enjoy the earth. Therefore, O Arjuna, rise up with determination for fighting.

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2.37 Again, by undertaking the fight with Karna and others, va, either; hatah, by being killed; prapsyasi, you will attain; svargam, heaven; or jitva, by winning over Karna and other heroes; bhoksyase, you will enjoy; mahim, the earth. The purport is that in either case you surely stand to gain. Since this is so, Kaunteya, O son of Kunti; tasmat, therefore; uttistha, rise up; krta-niscayah,

with determination; yuddhaya, for fighting, i.e. with the determination, 'I shall either defeat the enemies or shall die.'

2.38 Treating happiness and sorrow, gain and loss, and conquest and defeat with equanimity, then engage in battle. Thus you will not incur sin.

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2.38 As regards that, listen to this advice for you then you are engaged in battle considering it to be your duty: Krtva, treating; sukha-duhkhe, happiness and sorrow; same, with equanimity, i.e. without having likes and dislikes; so also treating labha-alabhau, gain and loss; jaya-ajayau, conquest and defeat, as the same; tatah, then; yuddhaya yujyasva, engage in battle. Evam, thus by undertaking the fight; na avapsyasi, you will not incur; papam, sin. This advice is incidental. [The context here is that of the philosophy of the supreme Reality. If fighting is enjoined in that context, it will amount to accepting combination of Knowledge and actions. To avoid this contingency the Commentator says, 'incidental'. That is to say,

although the context is of the supreme Reality, the advice to fight is incidental. It is not an injunction to combine Knowledge with actions, since fighting is here the natural duty of Arjuna as a Ksatriya.]. The generally accepted argument for the removal of sorrow and delusion has been stated in the verses beginning with, 'Even considering your own duty' (31), etc., but this has not been presented by accepting that as the real intention (of the Lord). The real context here (in 2.12 etc.), however, is of the realization of the supreme Reality. Now, in order to show the distinction between the (two) topics dealt with in this scripture, the Lord concludes that topic which has been presented above (in 2.20 etc.), by saying, 'This (wisdom) has been imparted,' etc. For, if the distinction between the topics of the scripute be shown here, then the instruction relating to the two kinds of adherences -- as stated later on in, 'through the Yoga of Knowledge for the men of realization; through the Yoga of Action for the yogis' (3.3) -- will proceed again smoothly, and the hearer also will easily comprehend it by keeping in view the distinction between the topics. Hence the Lord says:

2.39 O Partha, this wisdom has been imparted to you from the standpoint of Self-realization. But

listen to this (wisdom) from the standpoint of Yoga, endowed with which wisdom you will get rid of the bondage of action.

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2.39 Partha, O son of Prtha (Arjuna); esa, this; buddhih, wisdom, the Knowledge which directly removes the defect (viz ignorance) that is responsible for sorrow, delusion, etc. [Mundane existence consists of attraction and repulsion, agentship and enjoyership, etc. These are the defects, and they arise from ignorance about one's Self. Enlightenment is the independent and sole cause that removes this ignorance.] constituting mundane existence; abhihita, has been imparted; te, to you; sankhye, from the standpoint of Self-realization, with regard to the discriminating knowledge of the supreme Reality. Tu, but; srnu, listen; imam, to this wisdom which will be imparted presently; yoge, from the spandpoint of Yoga, from the standpoint of the means of attaining it (Knowledge) -- i.e., in the context of Karma-yoga, the performance of rites and duties with detachment after destroying the pairs of opposites, for the sake of adoring God, as also in

the context of the practice of spiritual absorption. As as inducement, He (the Lord) praises that wisdom: Yuktah, endowed; yaya, with which; buddhya, wisdom concerning Yoga; O Partha, prahasyasi, you will get rid of; karma-bandham, the bondage of action -- action is itself the bondage described as righteousness and unrighteousness; you will get rid of that bondage by the attainment of Knowledge through God's grace. This is the idea.

2.40 Here there is no waste of an attempt; nor is there (any) harm. Even a little of this righteousness saves (one) from great fear.

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2.40 Moreover, iha, here, in the path to Liberation, viz the Yoga of Action (rites and duties); na, there is no; abhikrama-nasah, waste of an attempt, of a beginning, unlike as in agriculture etc. The meaning is that the result of any attempt in the case of Yoga is not uncertain. Besides, unlike as in medical care, na vidyate, nor is there, nor does there arises; any pratyavayah, harm. But, svalpam api, even a little; asya, of this; dharmasya,

righteousness in the form of Yoga (of Action); when pracised, trayate, saves (one); mahato bhayat, from great fear, of mundance existence characterized by death, birth, etc.

2.41 O scion of the Kuru dynasty, in this there is a single, one-pointed conviction. The thoughts of the irresolute ones have many branches indeed, and are innumerable.

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2.41 Kuru-nandana, O scion of the Kuru dynasty; iha, is this path to Liberation; there is only eka, a single; vyavasayatmika, one-pointed; buddhih, conviction, which has been spoken of in the Yoga of Knowledge and which has the characteristics going to be spoken of in (Karma-) yoga. It is resolute by nature and annuls the numerous branches of the other opposite thoughts, since it originates from the right source of knowledge. [The right source of knowledge, viz the Vedic texts, which are above criticism.] Those again, which are the other buddhayah, thoughts; they are bahu-sakhah, possessed of numerous branches, i.e. possessed of numerous variations. Owing to the

influence of their many branches the worldly state becomes endless, limitless, unceasing, ever-growing and extensive. [Endless, because it does not cease till the rixe of full enlightenment; limitless, because the worldly state, which is an effect, springs from an unreal source.] But even the worldly state ceases with the cessation of the infinite branches of thoughts, under the influence of discriminating wisdom arising from the valid source of knowledge. (And those thoughts are) hi, indeed; anantah, innumerable under every branch. Whose thoughts? Avyavasayinam, of the irresolute ones, i.e. of those who are devoid of discriminating wisdom arising from the right source of knowledge.

2.42-2.43 O son of Prtha, those undiscerning people who utter this flowery talk -- which promises birth as a result of rites and duties, and is full of various special rites meant for the attainment of enjoyment and affluence --, they remain engrossed in the utterances of the Vedas and declare that nothing else exists; their minds are full of desires and they have heaven as the goal.

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2.43 Partha, O son of Prtha; those devoid of one-pointed conviction, who pravadanti, utter; imam, this; yam puspitam vacam, flowery talk, which is going to be stated, which is beautiful like a tree in bloom, pleasant to hear, and appears to be (meaningful) sentences [Sentences that can be called really meaningful are only those that reveal the self.-Tr.]; -- who are they? they are -- avipascitah, people who are undiscerning, of poor intellect, i.e. non-discriminating; veda-vada-ratah, who remain engrossed in the utterances of the Vedas, in the Vedic sentences which reveal many panegyrics, fruits of action and their means; and vadinah, who declare, are apt tosay; iti, that; na anyat, nothing else [God, Liberation, etc.]; asti, exists, apart from the rites and duties conducive to such results as attainment of heaven etc. And they are kamatmanah, have their minds full of desires, i.e. they are swayed by desires, they are, by nature, full of desires; (and) svarga-parah, have heaven as the goal. Those who accept heaven (svarga) as the supreme (para) human goal, to whom heaven is the highest, are svarga-parah. They utter that speech (-- this is supplied to construct the sentence --) which janma-karma-phala-pradam, promises birth as a result of rites and duties. The result

(phala) of rites and duties (karma) is karma-phala. Birth (janma) itself is the karma-phala. That (speech) which promises this is janma-karma-phala-prada. (This speech) is kriya-visesa-bahulam, full of various special rites; bhoga-aisvarya-gatim-prati, for the attainment of enjoyment and affluence. Special (visesa) rites (kriya) are kriya-visesah. The speech that is full (bahula) of these, the speech by which that is full (bahula) of these, the speech by which these, viz objects such as heaven, animals and sons, are revealed plentifully, is kriya-visesa-bahula. Bhoga, enjoyment, and aisvarya, affluence, are bhoga-aisvarya. Their attainment (gatih) is bhoga-aisvarya-gatih. (They utter a speech) that is full of the specialized rites, prati, meant for that (attainment). The fools who utter that speech move in the cycle of transmigration. This is the idea.

2.44 One-pointed conviction does not become established in the minds of those who delight in enjoyment and affluence, and whose intellects are carried away by that (speech).

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2.44 And vyavasayatmika, one-pointed; buddhih, conviction, with regard to Knowledge or Yoga; na vidhiyate, does not become established, i.e. does not arise; samadhau, in the minds -- the word samadhi being derived in the sese of that into which everthing is gathered together for the enjoyment of a person --; bhoga-aisvarya-prasaktanam, of those who delight in enjoyment and wealth, of those who have the hankering that only enjoyment as also wealth is to be sought for, of those who identify themselves with these; and apahrta-cetasam, of those whose intellects are carried away, whose discriminating judgement becomes covered; taya, by that speech which is full of various special rites.

2.45 O Arjuna, the Vedas [Meaning only the portion dealing with rites and duties (karma-kanda).] have the three qualities as their object. You become free from worldliness, free from the pairs of duality, ever-poised in the quality of sattva, without (desire for) acquisition and protection, and self-collected.

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2.45 To those who are thus devoid of discriminating wisdom, who indulge in pleasure, [Here Ast. adds 'yat phalam tad aha, what result accrues, that the Lord states:'-Tr.] O Arjuna, vedah, the Vedas; traigunya-visayah, have the three qualities as their object, have the three gunas, [Traigunya means the collection of the three qualities, viz sattva (purity), rajas (energy) and tamas (darkness); i.e. the collection of virtuous, vicious and mixed activities, as also their results. In this derivative sense traigunya means the worldly life.] i.e. the worldly life, as the object to be revealed. But you bhava, become; nistraigunyah, free from the three qualities, i.e. be free from desires. [There is a seeming conflict between the advices to be free from the three qualities and to be ever-poised in the quality of sattva. Hence, the Commentator takes the phrase nistraigunya to mean niskama, free from desires.] (Be) nirdvandvah, free from the pairs of duality -- by the word dvandva, duality, are meant the conflicting pairs [Of heat and cold, etc.] which are the causes of happiness and sorrow; you become free from them. [From heat, cold, etc. That is, forbear them.] You become nitya-sattvasthah, ever-poised in the quality of sattva; (and) so also niryoga-ksemah, without (desire for) acquisition

and protection. Yoga means acquisition of what one has not, and ksema means the protection of what one has. For one who as 'acquisition and protection' foremost in his mind, it is difficult to seek Liberation. Hence, you be free from acquisition and protection. And also be atmavan, self-collected, vigilant. This is the advice given to you while you are engaged in your own duty. [And not from the point of view of seeking Liberation.]

2.46 A Brahmana with realization has that much utility in all the Vedas as a man has in a well when there is a flood all around.

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2.46 If there be no need for the infinite results of all the rites and duties mentioned in the Vedas, then why should they be performed as a dedication to God? Listen to the answer being given: In the world, yavan, whatever; arthah, utility, use, like bathing, drinking, etc.; one has udapane, in a well, pond and other numerous limited reservoirs; all that, indeed, is achieved, i.e. all those needs are fulfilled to that very extent; sampluhtodake, when

there is a flood; sarvatah, all arount. In a similar manner, whatever utility, result of action, there is sarvesu, in all; the vedesu, Vedas, i.e. in the rites and duties mentioned in the Vedas; all that utility is achieved, i.e. gets fulfilled; tavan, to that very extent; in that result of realization which comes brahmanasya, to a Brahmana, a sannyasin; vijanatah, who knows the Reality that is the supreme Goal -- that result being comparable to the flood all around. For there is the Upanisadic text, '...so all virtuous deeds performed by people get included in this one...who knows what he (Raikva) knows...' (Ch. 4.1.4). The Lord also will say, 'all actions in their totality culminate in Knowledge' (4.33). [The Commentators quotation from the Ch. relates to meditation on the qualified Brahman. Lest it be concluded that the present verse relates to knowledge of the qualified Brahman only, he quotes again from the Gita toshow that the conclusion holds good in the case of knowledge of the absolute Brahman as well.] Therefore, before one attains the fitness for steadfastness in Knowledge, rites and duties, even though they have (limited) utility as that of a well, pond, etc., have to be undertaken by one who is fit for rites and duties.

2.47 Your right is for action alone, never for the results. Do not become the agent of the results of action. May you not have any inclination for inaction.

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2.47 Te, your; adhikarah, right; is karmani eva, for action alone, not for steadfastness in Knowledge. Even there, when you are engaged in action, you have ma kadacana, never, i.e. under no condition whatever; a right phalesu, for the results of action -- may you not have a hankering for the results of action. Whenever you have a hankering for the fruits of action, you will become the agent of acquiring the results of action. Ma, do not; thus bhuh, become; karma-phalahetuh, the agent of acquiring the results of action. For when one engages in action by being impelled by thirst for the results of action, then he does become the cause for the production of the results of action. Ma, may you not; astu, have; sangah, an inclination; akarmani, for inaction, thinking, 'If the results of work be not desired, what is the need of work which involves pain?'

2.48 By being established in Yoga, O Dhananjaya (Arjuna), undertake actions, casting off attachment and remaining equipoised in success and failure. Equanimity is called Yoga.

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2.48 If action is not to be undertaken by one who is under the impulsion of the fruits of action, how then are they to be undertaken? This is being stated: Yogasthah, by becoming established in Yoga; O Dhanajaya, kuru, undertake; karmani, actions, for the sake of God alone; even there, tyaktva, casting off; sangam, attachment, in the form, 'God will be pleased with me.' ['Undertake work for pleasing God, but not for propitiating Him to become favourable towards yourself.'] Undertake actions bhutva, remaining; samah, equipoised; siddhi-asidhyoh, in success and failure -- even in the success characterized by the attainment of Knowledge that arises from the purification of the mind when one performs actions without hankering for the results, and in the failure that arises from its opposite. [Ignorance, arising from the impurity of the mind.] What is that Yoga with regard to being established in

which it is said, 'undertake'? This indeed is that: the samatvam, equanimity in success and failure; ucyate, is called; yogah, Yoga.

2.49 O Dhananjaya, indeed, action is quite inferior to the yoga of wisdom. Take resort to wisdom. Those who thirst for rewards are pitiable.

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2.49 Then again, O Dhananjaya, as against action performed with equanimity of mind for adoring God, karma, action undertaken by one longing for the results; is, hi, indeed; durena, quite, by far; avaram, inferior, very remote; buddhi-yogat, from the yoga of wisdom, from actions undertaken with equanimity of mind, because it (the former) is the cause of birth, death, etc. Since this is so, therefore, saranam anviccha, take resort to, seek shelter; buddhau, under wisdom, which relates to Yoga, or to the Conviction about Reality that arises from its (the former's) maturity and which is the cause of (achieving) fearlessness. The meaning is that you should resort to the knowledge of the supreme Goal, because those who under take inferior actions, phala-hetavah, who thirst for rewards,

who are impelled by results; are krpanah, pitiable, according to the Sruti, 'He, O Gargi, who departs from this world without knowing this Immutable, is pitiable' (Br. 3.8.10). [See note under 2.7.-Tr.]

2.50 Possessed of wisdom, one rejects here both virtue and vice. Therefore devote yourself to (Karma-) yoga. Yoga is skilfulness in action.
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2.50 Listen to the result that one possessed of the wisdom of equanimity attains by performing one's own duties: Buddhi-yuktah, possessed of wisdom, possessed of the wisdom of equanimity; since one jahati, rejects; iha, here, in this world; ubhe, both; sukrta-duskrte, virtue and vice (righteousness and unrighteousness), through the purification of the mind and acquisition of Knowledge; tasmat, therefore; yujyasva, devote yourself; yogaya, to (Karma-) yoga, the wisdom of equanimity. For Yoga is kausalam, skilfulness; karmasu, in action. Skilfulness means the attitude of the skilful, the wisdom of equanimity with regard to one's success and failure while engaged in actions (karma) -- called one's own duties (sva-dharma) -- with the mind dedicated to God. That indeed is skilfulness

which, through equanimity, makes actions that by their very nature bind give up their nature! Therefore, be you devoted to the wisdom of equanimity.

2.51 Because, those who are devoted to wisdom, (they) becoming men of Enlightenment by giving up the fruits produced by actions, reach the state beyond evils by having become freed from the bondage of birth.

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2.51 The words 'phalam tyaktva, by giving up the fruits' are connected with the remote word 'karmajam, produced by actions'. Hi, because; [Because, when actions are performed with an attitude of equanimity, it leads to becoming freed from sin etc. Therefore, by stages, it becomes the cause of Liberation as well.] buddhi-yuktah, those who are devoted to wisdom, who are imbued with the wisdom of equanimity; (they) becoming manisinah, men of Enlightenment; tyaktva, by giving up; phalam, the fruit, the acquisition of desirable and undesriable bodies; [Desirable: the bodies of gods and others; undesirable: the bodies

of animals etc.] karmajam, produced by actions; gacchanti, reach; padam, the state, the supreme state of Visnu, called Liberation; anamayam, beyond evils, i.e. beyond all evils; by having become janma-bandha-vinirmuktah, freed from the bondage of birth -- birth (janma) itself is a bondage (bandha); becoming freed from that --, even while living. Or: -- Since it (buddhi) has been mentioned as the direct cause of the elimination of righteousness and unrighteousness, and so on, therefore what has been presented (in the three verses) beginning with, 'O Dhananjaya,...to the yoga of wisdom' (49), is enlightenment itself, which consists in the realization of the supreme Goal, which is comparable to a flood all around, and which arises from the purification of the mind as a result of Karma-yoga. [In the first portion of the Commentary buddhi has been taken to mean samattva buddhi (wisdom of equanimity); the alternative meaning of buddhi has been taken as 'enlightenment'. So, action is to be performed by taking the help of the 'wisdom about the supreme Reality' which has been chosen as one's Goal.]

2.52 When your mind will go beyond the turbidity of delusion, then you will acquire dispassion for what has to be heard and what has been heard.

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2.52 When is attained that wisdom which arises from the purification of the mind brought about by the pursuit of (karma-) yoga? This is being stated: Yada, when, [Yada: when maturity of discrimination is attained.] at the time when; te, your; buddhih, mind; vyatitarisyati, will go beyond, cross over; moha-kalilam, the turbidity of delusion, the dirt in the form of delusion, in the form of non-discrimination, which, after confounding one's understanding about the distinction between the Self and the not-Self, impels the mind towards objects -- that is to say, when your mind will attain the state of purity; tada, then, [Tada: then, when the mind, becoming purified, leads to the rise of discrimination, which in turn matures into detachment.] at that time; gantasi, you will acquire; nirvedam, despassion; for srotavyasya, what has to be heard; ca, and; srutasya, what has been heard. The idea implied is that, at that time what has to be heard and what has been heard [What has to be heard...has been heard, i.e. the scriptures other than those relating to Self-knowledge. When discrimination referred

to above gets matured, then the fruitlessness of all things other than Self-knowledge becomes apparent.] becomes fruitless.

2.53 When your mind that has become bewildered by hearing [S. takes the word sruti in the sense of the Vedas.-Tr.] will become unshakable and steadfast in the Self, then you will attain Yoga that arises from discrimination.

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2.53 If it be asked, 'By becoming possessed of the wisdom arising from the discrimination about the Self after overcoming the turbidity of delusion, when shall I attain the yoga of the supreme Reality which is the fruit that results from Karma-yoga?', then listen to that; Yada, when at the time when; te, your; buddhih, mind; that has become sruti-vi-pratipanna, bewildered, tossed about, by hearing (the Vedas) that reveal the diverse ends, means, and (their) relationship, i.e. are filled with divergent ideas; sthasyati, will become; niscala, unshakable, free from the trubulence in the form of distractions; and acala, steadfast, that is to say, free from doubt even in that (unshakable) state;

samadhau, in samadhi, that is to say, in the Self -- samadhi being derived in the sense of that in which the mind is fixed; tada, then, at that time; avapsyasi, you will attain; yogam, Yoga, the enlightenment, Self-absorption, that arises from discrimination. Having got an occasion for inquiry, Arjuna, with a view to knowing the characteristics of one who has the realization of the Self, [By the word samadhi is meant the enlightenment arising from discrimination, which has been spoken of in the commentary on the previous verse. The steadfastness which the monks have in that enlightenment is called steadfastness in Knowledge. Or the phrase may mean, 'the enlightenment achieved through meditation on the Self', i.e. the realization of the supreme Goal.] asked:

2.54 Arjuna said -- O kesava, what is the description of a man of steady wisdom who is Self-absorbed? How does the man of steady wisdom speak? How does he sit? How does he move about?

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

2.54 O Kesava, ka, what; is the bhasa, description, the language (for the description) -- how is he described by others --; sthita-prajnasya, of a man of steady wisdom, of one whose realization, 'I am the supreme Brahman', remains steady; samadhi-sthasya, of one who is Self-absorbed? Or kim, how; does the sthitadhih, dhih, man of steady wisdom; himself probhaseta, speak? How does he asita, sit? How does he vrajeta, move about? That is to say, of what kind is his sitting or moving? Through this verse Arjuna asks for a description of the man of steady wisdom.

2.55 The Blessed said -- O Partha, when one fully renounces all the desires that have entered the mind, and remains satisfied in the Self alone by the Self, then he is called a man of steady wisdom.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

2.55 In the verses beginning from, 'When one fully renounces...', and ending with the completion the Chapter, instruction about the characteristics of the man of steady wisdom and the disciplines (he had to pass through) is being given both for the one who has, indeed, applied himself to steadfastness

in the Yoga of Knowledge after having renounced rites and duties from the very beginning [Even while he is in the stage of celibacy.], and for the one who has (applied himself to this after having passed) through the path of Karma-yoga. For in all the scriptures without exception, dealing, with spirituality, whatever are the characteristics of the man of realization are themselves presented as the disciplines for an aspirant, because these (characteristics) are the result of effort. And those that are the disciplines requiring effort, they become the characteristics (of the man of realization). [There are two kinds of sannyasa -- vidvat (renunciation that naturally follows Realization), and vividisa, formal renunciation for undertaking the disciplines which lead to that Realization. According to A.G. the characteristics presented in this and the following verses describe not only the vidvat-sannyasin, but are also meant as disciplines for the vividisa-sannyasin.-Tr.] O Partha, yada, when, at the time when; prajahati, one fully renounces; sarvan, all; the kaman, desires, varieties of desires; manogatan, that have entered the mind, entered into the heart --. If all desires are renounced while the need for maintaining the body persists, then, in the absence of anything to bring satisfaction, there may arise the possibility of

one's behaving like lunatics or drunkards. [A lunatic is one who has lost his power of discrimination, and a drunkard is one who has that power but ignores it.] Hence it is said: Tustah, remains satisfied; atmani eva, in the Self alone, in the very nature of the inmost Self; atmana, by the Self which is his own -- indifferent to external gains, and satiated with everything else on account of having attained the nector of realization of the supreme Goal; tada, then; ucyate, he is called; sthita-prajnah, a man of steady wisdom, a man of realization, one whose wisdom, arising from the discrimination between the Self and the not-Self, is stable. The idea is that the man of steady wisdom is a monk, who has renounced the desire for progeny, wealth and the worlds, and who delights in the Self and disports in the Self.

2.56 That monk is called a man of steady wisdom when his mind is unperturbed in sorrow, he is free from longing for delights, and has gone beyond attachment, fear and anger.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

2.56 Moreover, that munih, monk [Sankaracarya identifies the monk with the man of realization.] ucyate, is then called; sthita-dhih, a man of steady wisdom; when anudvignamanah, his mind is unperturbed; duhkhesu, in sorrow -- when his mind remains unperturbed by the sorrows that may come on the physical or other planes [Fever, headache, etc. are physical (adhyatmika) sorrows; sorrows caused by tigers, snakes, etc. are environmental (adhibhautika) sorrows; those caused by cyclones, floods, etc. are super-natural (adhidaivika). Similarly, delights also may be experienced on the three planes.] --; so also, when he is vigata-sprhah, free from longing; sukhesu, for delights -- when he, unlike fire which flares up when fed with fuel etc., has no longing for delights when they come to him --; and vita-raga-bhaya-krodhah, has gone beyond attachment, fear and anger.

2.57 The wisdom of that person remains established who has not attachment for anything anywhere, who neither welcomes nor rejects anything whatever good or bad when he comes across it.

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2.57 Further, prajna, the wisdom; tasya, of that person, fo that sannyasin; pratisthita, remains established; yah, who; anabhi-snehah, has no attachment for; sarvatra, anything anywhere, even for body, life, etc.; who na abhinanadati, neither welcomes; na dvesti, nor rejects; tat tat, anything whatever; subha-asubham, good or bad; propya, when he comes across it, i.e. who does not rejoice on meeting with the good, nor reject the bad on meeting with it. Of such a person, who is thus free from elation or dejection, the wisdom arising from discrimination remains established.

2.58 And when this one fully withdraws the senses from the objects of the senses, as a tortoise wholly (withdraws) the limbs, then his wisdom remains established.

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2.58 And besides, yada, when; ayam, this one, the sannyasin practising steadfastness in Knowledge; samharate, fully withdraws; ['Fully' suggests

absolute firmness in withdrawal, and 'withdraws' suggests full control over the organs] indriyani, the senses; indriya-arthebhyah, from all the objects of the senses; iva, as; kurmah, a tortoise; sarvasah, wholly (withdraws); angani, its limbs, from all sides out of fear; -- when the man engaged in steadfastness to Knowledge withdraws thus, then tasya, his; prajna, wisdom; pratisthita, remains established -- (the meaning of this portion has already been explained). As to that, [That is , so far as the phenomenal world is concerned.] the organs of a sick person, too, cease to be active when the refrains from sense-objects; they get fully withdrawn like the limbs of a tortoise. but not so the hankering for those objects. How that (hankering) gets completely withdrawn is being stated:

2.59 The objects recede from an abstinent man, with the exception of the taste (for them). Even the taste of this person falls away after realization the Absolute.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

2.59 Although visayah, the objects, (i.e.) the organs, figuratively implied and expressed by the word 'objects', or, the objects themselves; vinivartante, recede; niraharasya dehinah, from an abstinent man, from an embodied being, even from a fool who engages in painful austerity and abstains from objects; (still, they do so) rasavarjam, with the exception of the taste (for them), with the exception of the hankering that one has for objects. The word rasa is well known as referring to the sense of taste (hankering), as in such expressions as, 'sva-rasena pravrttah, induced by his own taste (i.e. willingly)', 'rasikah, a man of tastes', 'rasajnah, a connoisseur (of tastes)', etc. Api, even that; rasah, taste of the nature of subtle attachment; asya, of this person, of the sannyasin; nivartate, falls away, i.e. his objective perception becomes seedless; when drstva, after attaining; param, the Absolute, the Reality which is the supreme Goal, Brahman, he continues in life with the realization, 'I verily am That (Brahman).' In the absence of full realization there can be no eradication of the 'hankering'. The idea conveyed is that, one should therefore stabilize one's wisdom which is characterized by full realization. [If it be held that attachment cannot be eliminated without the knowledge of Brahman, and at the same time that the knowledge of

Brahman cannot arise until attachment is eradicated, then we get involved in a vicious circle. In answer it is said that gross attachments are eliminated through discrimination which restrains the senses from being overpowered by objects. And the full Knowledge arising thereof eliminates the subtle inclinations as well. Hence there is no vicious circle involved.] Since the organs have to be first brought under his own control by one who desires to establish firmly the wisdom which is characterized by full realization, therefore the Lord speaks of the evil that arises from not keeping them under control:

2.60 For, O son of Kunti, the turbulent organs violently snatch away the mind of an intelligent person, even while he is striving diligently.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

2.60 Hi, for; kaunteya, O son of Kunti; pramathini, the turbulent; indriyani, organs; prasabham, violently; haranti, snatch away; manah, the mind; vipascitah, of an intelligent; purusasya, person; api, even; yatatah, while he is striving diligently [Repeatedly being mindful of the evils that arise

from sense-objects.] -- (or,) the words purusasya vipascitah (of an intelligent person) are to be connected with the remote word api (even). [The Commentator says that api may be construed either with yatatah or with vipascitah purusasya.-Tr.] Indeed, the organs confound a person who is inclined towards objects, and after confounding him, violently carry away his mind endowed with discriminating knoweldge, even when he is aware of this. Since this is so, therefore,
2.61 Controlling all of them, one should remain concentrated on Me as the supreme. For, the wisdom of one whose organs are under control becomes steadfast.

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2.61 Samyamya, controlling, having subdued; sarvani, all; tani, of them; asita, one should remain; yuktah, concentrated; mat-parah, on Me as the supreme -- he to whom I, Vasudeva, the inmost Self of all, am the supreme (parah) is mat-parah. The idea is, he should remain (concentrated) thinking, 'I am not different from Him.' Hi, for; the prajna, wisdom; tasya, of one, of the sannyasin remaining thus concentrated; yasya, whose;

indriyani, organs; are vase, under control, by dint of practice; [The organs come under control either by constantly thinking of oneself as non-different from the Self, or by constantly being mindful of the evils that result from objects.] pratisthita, becomes steadfast. Now, then, is being stated this [This:what is described in the following two verses, and is also a matter of common experience.] root, cause of all the evils that beset one who is the verge of being overwhelmed:
2.62-2.63 In the case of a person who dwells on objects, there arises attachment for them. From attachment grows hankering, from hankering springs anger.

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2.62 Pumsah, in the case of a person; dhyayatah, who dwells on, thinks of; visayan, the objects, the specialities [Specialities: The charms imagined in them.] of the objects such as sound etc.; upajayate, there arises; sangah, attachment, fondness, love; tesu, for them, for those objects. Sangat, from attachment, from love; sanjayate, grows; kamah, hankering, thirst. When that is obstructed from any

quarter, kamat, from hankering; abhijayate, springs; krodhah, anger. Krodhat, from anger; bhavati, follows; sammohah, delusion, absence of discrimination with regard to what should or should not be done. For, an angry man, becoming deluded, abuses even a teacher. Sammohat, from delusion; (comes) smrti-vibhramah, failure of memory originating from the impressions acquired from the instructions of the scriptures and teachers. When there is an occasion for memory to rise, it does not occur. Smrti-bhramsat, from that failure of memory; (results) buddhi-nasah, loss of understanding. The unfitness of the mind to discriminate between what should or should not be done is called loss of understanding. Buddhi-nasat, from the loss of understanding; pranasyati, he perishes. Indeed, a man continues tobe himself so long as his mind remains fit to distinguish between what he ought to and ought not do. When it becomes unfit, a man is verily ruined. Therefore, when his internal organ, his understanding, is destroyed, a man is ruined, i.e. he becomes unfit for the human Goal. Thinking of objects has been said to be the root of all evils. After that, this which is the cause of Liberation is being now stated: [If even the memory of objects be a source of evil, then their enjoyment is more so. Hence, a sannyasin

seeking Liberation cannot avoid this evil, since he has to move about for food which is necessary for the maintenance of his body. The present verse is an answer to this apprehension.]

2.63 From anger follows delusion; from delusion, failure of memory; from failure of memory, the loss of understanding; from the loss of understanding, he perishes.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

2.63 Pumsah, in the case of a person; dhyayatah, who dwells on, thinks of; visayan, the objects, the specialities [Specialities: The charms imagined in them.] of the objects such as sound etc.; upajayate, there arises; sangah, attachment, fondness, love; tesu, for them, for those objects. Sangat, from attachment, from love; sanjayate, grows; kamah, hankering, thirst. When that is obstructed from any quarter, kamat, from hankering; abhijayate, springs; krodhah, anger. Krodhat, from anger; bhavati, follows; sammohah, delusion, absence of discrimination with regard to what should or should not be done. For, an angry man, becoming deluded, abuses even a teacher. Sammohat, from

delusion; (comes) smrti-vibhramah, failure of memory originating from the impressions acquired from the instructions of the scriptures and teachers. When there is an occasion for memory to rise, it does not occur. Smrti-bhramsat, from that failure of memory; (results) buddhi-nasah, loss of understanding. The unfitness of the mind to discriminate between what should or should not be done is called loss of understanding. Buddhi-nasat, from the loss of understanding; pranasyati, he perishes. Indeed, a man continues tobe himself so long as his mind remains fit to distinguish between what he ought to and ought not do. When it becomes unfit, a man is verily ruined. Therefore, when his internal organ, his understanding, is destroyed, a man is ruined, i.e. he becomes unfit for the human Goal. Thinking of objects has been said to be the root of all evils. After that, this which is the cause of Liberation is being now stated: [If even the memory of objects be a source of evil, then their enjoyment is more so. Hence, a sannyasin seeking Liberation cannot avoid this evil, since he has to move about for food which is necessary for the maintenance of his body. The present verse is an answer to this apprehension.]

2.64 But by perceiving objects with the organs that are free from attraction and repulsion, and are under his own control, the self-controlled man attains serenity.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

2.64 Certainly the functions of the organs are naturally preceded by attraction and repulsion. This being so, caran, by perceiving; visayan, objects, which are unavoidable; indriyaih, with the organs such as ears etc.; raga-dvesa-viyuktaih, that are free from those attraction and repulsion; and are atma-vasyaih, under his own control; vidheya-atma, [A.G. takes atma-vasyaih in the sense of '(with the organs) under the control of the mind'. He then argues that it the mind be not under control, there can be no real control, over the organs. Hence the text uses the second expression, 'vidheyatma, whose mind can be subdued at will'. Here atma is used in the sense of the mind, according to the Commentator himself.] the self-controlled man, whose mind can be subdued at will, a seeker after Liberation; adhigacchati, attains; prasadam, serenity, self-poise. What happens when there is serenity? This is being answered:

2.65 When there is serenity, there follows eradication of all his sorrows, because the wisdom of one who has a serene mind soon becomes firmly established.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

2.65 Prasade, when there is serenity; upajayate, there follows; hanih, eradication; asya sarva-duhkhanam, of all his, the sannyasin's, sorrow on the physical and other planes. Moreover, (this is so) hi, because; buddhih, the wisdom; prasanna-cetasah, of one who has a serene mind, of one whose mind is poised in the Self; asu, soon; pari-avatisthate, becomes firmly established; remains steady (avatisthate) totally (pari), like the sky, i.e. it becomes unmoving in its very nature as the Self. The meaning of the sentence is this: Since a person with such a poised mind and well-established wisdom attains fulfilment, therefore a man of concentration [A man who is free whom slavery to objects of the senses.] ought to deal with the indispensable and scripturally non-forbidden objects through his senses that are free from love and hatred. That same serenity is being eulogized:

2.66 For the unsteady there is no wisdom, and there is no meditation for the unsteady man. And for an unmeditative man there is no peace. How can there be happiness for one without peace?

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2.66 Ayuktasya, for the unsteady, for one who does not have a concentrated mind; na asti, there is no, i.e. there does not arise; buddhih, wisdom, with regard to the nature of the Self; ca, and; there is no bhavana, meditation, earnest longing [Longing to have a continuous remembrance of the knowledge of Brahman which arises in the mind from hearing the great Upanisadic sayings (maha-vakyas).] for the knowledge of the Self; ayuktasya, for an unsteady man. And similarly, abhavayatah, for an unmeditative man, who does not ardently desire the knowledge of the Self; there is no santih, peace, restraint of the senses. Kutah, how can there be; sukham, happiness; asantasya, for one without peace? That indeed is happiness which consists in the freedom of the senses from the thirst for enjoyment of objects; not the thirst for objects -- that is misery to be sure. The implication is that, so

long as thirst persists, there is no possibility of even an iota of happiness! It is being stated why a man without concentration does not possess wisdom:

2.67 For, the mind which follows in the wake of the wandering senses, that (mind) carries away his wisdom like the mind (diverting) a boat on the waters.

2.67 Hi, for; yat manah, the mind which; anu-vidhiyate, follows in the wake of; caratam, the wandering; indriyani, senses that are tending towards their respective objects; tat, that, the mind engaged in thinking [Perceiving objects like sound etc. in their respective varieties.] of the objects of the senses; harati, carries away, destroys; asya, his, the sannyasin's; prajnam, wisdom born from the discrimination between the Self and the not-Self. How? Iva, like; vayuh, the wind; diverting a navam, boat; ambhasi, on the waters. As wind, by diverting a boat on the waters from its intended course, drives it along a wrong course, similarly the mind, by diverting the wisdom from the pursuit of the Self, makes it engage in objects. After having stated variously the reasons for the idea conveyed through the verse, 'For, O son of Kunti,'

etc. (60), and having established that very idea, the Lord concludes thus:

2.68 Therefore, O mighty-armed one, this wisdom becomes established whose organs in all their varieties are withdrawn from their objects.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

2.68 Since the evils arising from the activities of the organs have been described, tasmat, therefore; mahabaho, O mighty-armed one; tasya, his, the sannyasin's; prajna, wisdom; pratisthita, becomes established; yasya, whose; indriyani, organs; sarvasah, in all their varieties, differentiated as mind etc.; nigrhitani, are withdrawn; indriya-arthebhyah, from their objects such as sound etc. In the case of a man of steady wisdom in whom has arisen discriminating knowledge, those which are these ordinary and Vedic dealings cease on the eradication of ignorance, they being effects of ignorance. And ignorance ceases because it is

opposed to Knowledge. For clarifying this idea, the Lord says:

2.69 The self-restrained man keeps awake during that which is night for all creatures. That during which creatures keep awake, it is night to the seeing sage.

2.69 ya, that which; sarva-bhutanam, for all creatures; is nisa, night -- which being darkness (tamah) by nature, obliterates distinctions among all things; what is that? that is the Reality which is the supreme Goal, accessible to the man of steady wisdom. As that which verily appears as day to the nocturnal creatures is night for others, similarly the Reality wich is the supreme Goal appears to be night, as it were, to all unenlightened beings who are comparable to the nocturnal creatures, because It is beyond the range of vision of those who are devoid of that wisdom. Samyami, the self-restrained man, whose organs are under control, i.e. the yogi [The man of realization.] who has arisen from the sleep of ignorance; jagarti, keeps awake; tasyam, in that (night) characterized as the Reality, the supreme Goal. That night of ignorance, characterized by the distinctions of subjects and objects, yasyam in which; bhutani, the creatures,

who are really asleep; are said to be jagrati, keeping awake, in which night they are like dreamers in sleep; sa nisa, it is night; pasyatah, to the seeing; muneh, sage, who perceives the Reality that is the supreme Goal, because that (night) is ignorance by nature. Therefore, rites and duties are enjoined only during the state of ignorance, not in the state of enlightenment. For, when Knowledge dawns, ignorance becomes eradicated like the darkness of night after sun-rise. [It may be argued that even after illumination the phenomenal world, though it is known to be false, will continue to be perceived because of the persistence of past impressions; therefore there is scope for the validity of the scriptural injunctions even in the case of an illumined soul. The answer is that there will be no scope for the injunctions, because the man of realization will then have no ardent leaning towards this differentiated phenomenal world which makes an injunction relevant.] Before the rise of Knowledge, ignorance, accepted as a valid means of knowledge and presenting itself in the different forms of actions, means and results, becomes the cause of all rites and duties. It cannot reasonably become the source of rites and duties (after Realization) when it is understood as an invalid means of knowledge. For an agent becomes

engaged in actions when he has the idea, 'Actions have been enjoined as a duty for me by the Vedas, which are a valid means of knowledge'; but not when he understands that 'all this is mere ignorance, like the night'. Again, the man to whom has come the Knowledge that all these differences in their totality are mere ignorance like the night, to that man who has realized the Self, there is eligibility only for renouncing all actions, not for engaging in actions. In accordance with this the Lord will show in the verse, 'Those who have their intellect absorbed in That, whose Self is That' (5.17) etc., that he has competence only for steadfastness in Knowledge. Objection: May it not be argued that, there will be no reason for being engaged even in that (steadfastness in Knowledge) if there be no valid means of knowledge [Vedic injunctions.] to impel one to that. [Because, without an injunction nobody would engage in a duty, much less in steadfastness to Knowledge.] Answer: No, since 'knowledge of the Self' relates to one's own Self. Indeed, by the very fact that It is the Self, and since the validity of all the means of knowledge culminates in It, [The validity of all the means of knowledge holds good only so long as the knowledge of the Self has not arisen.] therefore the Self does not depend on an injunction to impel

It towards Itself. [Does the injunction relate to the knowledge of the Self. or to the Self Itself? The first alternative is untenable because a valid means of knowledge reveals its objects even without an injunction. The second alternative also is untenable because the Self is self-revealing, whereas an injunction is possible in the case of something yet to be achieved. And one's own Self is not an object of that kind.] Surely, after the realization of the true nature of the Self, there is no scope again for any means to, or end of, knowledge. The last valid means of (Self-) knowledge eradicates the possibility of the Self's becoming a perceiver. And even as it eradicates, it loses its own authoritativeness, in the same way as the means of knowledge which is valid in dream becomes unauthoritative during the waking state. In the world, too, after the preception of an abject, the valid means of that perception is not seen to be a cause impelling the knower (to any action with regard to that object). Hence, it is established that, for an knower of the Self, there remains no eligibility for rites and duties. The attainment of Liberation is only for the sannyasin [Liberation is attained only by one who, after acquiring an intellectual knowledge of the Self in a general way, is endowed with discrimination and detachment,

has arisen above all desires, has become a monk in the primary sense, and has directly realized the Self by going through the process of sravana (understanding of Upanisadic texts about the Self), etc.], the man of enlightenment, who has renounced all desires and is a man of steady wisdom; but not for him who has not renounced and is desirious of the objects (of the senses). Such being the case, with a view to establishing this with the help of an illustration, the Lord says:
2.70 That man attains peace into whom all desires enter in the same way as the waters flow into a sea that remains unchanged (even) when being filled up from all sides. Not so one who is desirous of objects.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

2.70 Sah, that man; apnoti, attains; santim, peace Liberation; yam, into whom, into which person; sarve, all; kamah, desires, all forms of wishes; pravisanti, enter, from all directions, like waters entering into a sea, without overwhelming him even in the presence of objects; they vanish in the Self, they do not bring It under their own influence, tadvat, in the same way; yadvat, as; apah, waters,

coming from all sides; pravisanti, flow into; samudram, a sea; that remains acala-pratistham, unchanged, that continues to be its own self, without any change; apuryamanam, (even) when filled up from all sides with water. Na, not so the other; who is kama-kami, desirous of objects. Kama means objects which are sought after. He who is given to desire them is kama-kami. The idea implied is that he never attains (peace). Since this is so, therefore.

2.71 That man attains peace who, after rejecting all desires, moves about free from hankering, without the idea of ('me' and) 'mine', and devoid of pride.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

2.71 Sah puman, that man who has become thus, the sannyasin, the man of steady wisdom, the knower of Brahman; adhi-gacchati, attains; santim, peace, called Nirvana, consisting in the cessation of all the sorrows of mundane existence, i.e. he becomes one with Brahman; yah, who; vihaya, after rejecting; sarvan, all; kaman, desires, without a trace, fully; carati, moves about, i.e. wanders about, making efforts only for maintaining the body; nihsprhah, free from hankering, becoming

free from any longing even for the maintenance of the body; nirmamah, without the idea of ('me' and) 'mine', without the deeprooted idea of 'mine' even when accepting something needed merely for the upkeep of the body; and nir-ahankarah, devoid of pride, i.e. free from self esteem owing to learning etc. This steadfastness in Knowledge, which is such, is being praised:

2.72 O Partha, this is the state of being established in Brahman. One does not become deluded after attaining this. One attains identification with Brahman by being established in this state even in the closing years of one's life.

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2.72 O Partha, esa, this, the aforesaid; is brahmisthitih, the state of being established in Brahman, i.e. continuing (in life) in indentification with Brahman, after renouncing all actions. Na vimuhyati, one does not become deluded; prapya, after attaining ; enam, this Rcchati, one attains; brahma-nirvanam, identification with Brahman, Liberation; sthitva, by being established; asyam, in

this, in the state of Brahman-hood as described; api, even; anta-kale, in the closing years of one's life. What need it be said that, one who remains established only in Brahman during the whole life, after having espoused monasticism even from the stage of celibacy, attains indetification with Brahman!

## Chapter 3

3.1 Arjuna said -- O Janardana (krsna), if it be Your opinion that wisdom is superior to action, why they do you urge me to horrible aciton, O Kesava ?

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

3.1 O Janardana, cet, if it be; te, Your; mata, opinion, intention; that buddhih, Wisdom; jyayasi, is superior; karmanah, to action-. If the combination of Wisdom and action be intended (by the Lord), then the means to Liberation is only one. [The path combining Wisdom and action.] In that case, Arjuna would have done something illogical in separating Wisdom from action by saying that Wisdom is superior to action. For, that (Wisdom or action, which is a constituent of the combination) cannot be greater than that (Combination, even) from the point of view of the result. [Since what is intended is a combination, therefore, the separation of Knowledge from action, from the point of view of the result, is not justifiable. When Knowledge and action are considered to form together a single means to Liberation, in that case each of them cannot be considered separately as producing its

own distinct result. Arjuna's question can be justified only if this separation were possible.] Similarly, what Arjuna said by way of censuring the Lord, as it were, in, 'It has been stated by the Lord that Wisdom is superior to action, and He exhorts me saying, "Undertake action," which is a source of evil! What may be the reason for this?', and also in, 'Tatkim, why then, O Kesava; niyojayasi, do You urge; mam, me; to ghore, horrible, cruel; karmani, action; involving injury?'- that (censure) also does not become reasonable. On the other hand, [If the opponent's view be that Knowledge is to be combined with rites and duties sanctioned by the Vedas and the Smrtis in the case of the householders only, whereas for others those sanctioned by the Smrtis alone are to be combined with Knowledge..., then...] if it be supposed that the combination (of Knowledge) with action sanctioned only by the Smrtis has been enjoined for all by the Lord, and Arjuna also comprehended (accordingly), then, how can the statement, 'Why then do you urge me to horrible action', be rational? Besides,

3.2 You bewilder my understanding, as it were, by a seemingly conflicting statement! Tell me for

certain one of these by which I may attain the highest Good.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

3.2 'Though the Lord speaks lucidly, still, to me who am of a dull understanding, the Lord's utterance appears to be conflicting.' 'Mohayasi, You bewilder; me, any; buddhim, understanding; iva, as it were; vyamisrena iva, by that seemingly conflicting; vakyena, statement! You have surely undertaken to dispel the confusion of my understanding; but why do You bewildered (it)? Hence I say, "You bewildered my understanding, as it were."' However, if You [In some readings, 'tvam tu, however, you', is substituted by 'tatra, as to that'.-Tr.] think that it is impossible for a single person to pursue both Knowledge and action, which can be undertaken (only) by different persons then, that being the case, vada, tell me; niscitya, for certain; tadekam, one of these, either Knowledge or action: "This indeed is fit for Arjuna, according to his understanding, strength and situation"; yena, by which, by one of either Knowledge or action; aham, I; apnuyam, may attain; sreyah, the highest Good.' Even if

Knowledge had been spoken of at all by the Lord as being subsidiary to steadfastness in action, how then could there be the desire in Arjuna to know of only one of them, as expressed in 'Tell me one of these two?' Certainly the Lord did not say, 'I shall speak of only one among Knowledge and action, but surely not of both', owing to which, Arjuna, considering it impossible for himself to acquire both, should have prayed for one only! The answer was in accordance witht the question:

3.3 The Blessed Lord said -- O unblemished one, two kinds of steadfastness in this world were spoken of by Me in the days of yore-through the Yoga of Knowledge for the men of realization; through the Yoga of Action for the yogis.

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3.3 Anagha, O unblemished one, O sinless one; [This word of address suggests that Arjuna is qualified to receive the Lord's instruction.] dvividha, two kinds of ; nistha, steadfastness, persistence in what is undertaken; asmin loke, in this world, for the people of the three castes who are qualified for following the scriptures; prokta,

were spoken of; maya, by Me, the omniscient God, who had revealed for them the traditional teachings of the Vedas, which are the means of securing prosperity and the highest Goal; pura, in the days of yore, in the beginning the creation, after having brought into being the creatures. Now then, which is that steadfastness of two kinds? In answer the Lord says: The steadfastness jnanayogena, through the Yoga of Knowledge-Knowledge itself being the Yoga [Here jnana, Knowledge, refers to the knowledge of the supreme Reality, and Yoga is used in the derivative sense of 'that (Knowledge) through which one gets united with Brahman'.]-; had been stated sankhyanam, for the men of realization-those possessed of the Knowledge arising from the discrimination with regard to the Self and the not-Self, those who have espoused monasticism from the stage of Celibacy; itself, those to whom the entity presented by the Vedantic knowledge has become fully ascertained (see Mu. 3.2.6)-,the monks who are known as the parama-hamsas, those who are established in Brahman alone. And the steadfastness karma-yogena, through the Yoga of Action-action itself being the Yoga [Yoga here means 'that through which one gets united with, comes to have, prosperity', i.e. such actions as go

by the name of righteousness and are prescribed by the scriptures.] had been stated yoginam, for the yogis, the men of action (rites and duties). This is the idea. Again, had it been intended or stated or if it will be stated in the Gita by the Lord-and if it has also been so stated in the Vedas-that Knowledge and action are to be practised in combination by one and the same person for attaining the same human Goal, why then should He here tell His dear supplicant Arjuna, that steadfastness in either Knowledge or action is to be practised only by different persons who are respectively qualified? If, on the other hand, it be supposed that the Lord's idea is, 'After hearing about both Knowledge and action, Arjuna will himself practise them (in combination); but, to others, I shall speak of them as being meant to be pursued by different persons', then the Lord would be imagined to be unreliable, being possessed of likes and dislikes! And that is untenable. So, from no point of view whatsoever can there be a combination of Knowledge and action. And what has been said by Arjuna regarding superiority of Wisdom over action, that stands confirmed for not having been refuted; and (it also stands confirmed) that steadfastness in Knowledge is suitable for being practised by monks alone. And from the statement that they

(Knowledge and action) are to be followed by different persons, it is understood that this has the Lord's approval. Noticing that Arjuna had become dejected under the impression, 'You are urging me to that very action which is a source of bondage', and was thinking thus, 'I shall not undertake action', the Lord said, 'Na karmanam anarambhat, not by abstaining from action,' etc. Or:-When steadfastness in Knowledge and steadfastness in action become incapable of being pursued simultaneously by one and the same person owing to mutual contradiction, then, since it may be concluded that they become the cause of attaining the human Goal independently of each other, therefore, in order to show-that the steadfastness in action is a means to the human Goal, not independently, but by virtue of being instrumental in securing steadfastness in Knowledge; and that, on the other hand, steadfastness in Knowledge, having come into being through the means of steadfastness in action, leads to the human Goal independently without anticipating anything else, the Lord said:

3.4 A person does not attain freedom from action by abstaining from action; nor does he attain fulfilment merely through renunciation.

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3.4 Purusah, a person; na does not; asnute, attain; naiskarmyam, freedom from action, the state of being free from action, steadfastness in the Yoga of Knowledge, i.e. the state of abiding in one's own Self which is free from action; anarambhat, by abstaining; karmanam, from actions-by the non-performance of actions such as sacrifices etc. which are or were performed in the present or past lives, which are the causes of the purification of the mind by way of attenuating the sins incurred, and which, by being the cause of that (purification), become the source of steadfastness in Knowledge through the generation of Knowledge, as stated in the Smrti (text), 'Knowledge arises in a person from the attenuation of sinful acts' [the whole verse is: Jnanam utpadyate pumsamksayatpapasya karmanah; Yathadarsatalaprakhye pasyatyatmanamatmani. 'Knowledge arises...acts. One sees the Self in oneself as does one (see oneself) in a cleaned surface of a mirror'.-Tr.] (Mbh. Sa. 204.8). This is the import. From the statement

that one does not attain freedom from action by abstaining from actions, it may be concluded that one attains freedom from action by following the opposite course of performing actions. What, again, is the reason that one does not attain freedom from action by abstaining from actions? The answer is: Because performing actions is itself a means to freedom from action. Indeed, there can be no attainment of an end without (its) means. And Karma-yoga is the means to the Yoga of Knowledge characterized by freedom from action, because it has been so established in the Upanisads and here as well. As for the Upanisads, it has been shown in the texts, 'The Brahmanas seek to know It through the study of the Vedas, sacrifices, (charity, and austerity consisting in a dispassionate enjoyment of sense-objects)' (Br. 4.4.22), etc. whch deal with the means of realizing the goal of Knowledge under discussion, viz the Realm of the Self, that the Yoga of Karma is a means to the Yoga of Knowledge . And even here (in the Gita), the Lord will established that, 'But, O mighty-armed one, renunciation is hard to attain without (Karma-)yoga' (5.6); 'By giving up attachment, the yogis undertake work...for the purification of themselves' (5.11); 'Sacrifice, charity and austerity are verily the purifiers of the wise' (18.5), etc. Objection: Is it not

that in such texts as-'Extending to all creatures immunity from fear' (Na. Par. 5.43), (one should take recourse to freedom from action)-, it is shown that attainment of freedom from action follows even from the renunciation of obligatory duties? And in the world, too, it is a better known fact that freedom from action follows abstention from actions. Hence also arises the question, 'Why should one who desires freedom from action undertake action?' Reply: Therefore the Lord said: Na ca, nor; samadhi-gacchati, does he attain; siddhim, fulfilment steadfastness in the Yoga of Knowledge, characterized by freedom from action; sannyasanat eva, merely through renunciation-even from the mere renunciation of actions which is devoid of Knowledge. What, again, is the reason that by the mere giving up of actions which is not accompanied with Knowledge, a person does not attain fulfulment in the form of freedom from actions? To this query seeking to know the cause, the Lord says:

3.5 Because, no one ever remains even for a moment without doing work. For all are made to work under compulsion by the gunas born of Nature.

3.5 Hi, because; na kascit, no one; jatu, ever; tisthati, remains; api, even; for so much time as a ksanam, moment; akarma-krt, without doing work. Why? Hi, for; sarvah, all creatures; karyate karma, are made to work; verily avasah, under compulsion; gunaih, by the gunas-sattva (goodness); rajas (activity), and tamas (mental darkness); prakrti-jaih, born of Nature. The word 'unenlightened' has to be added to the sentence, since the men of realzation have been spoken of separately in, 'who is not distracted by the three gunas (qualities)' (14.23). For Karma-yoga is meant only for the unenlightened, nor for the men of Knowledge. Karma-yoga, on the other hand, is not pertinent for the men of Knowledge who, because of their not moving away from their own Self, are not shaken by the gunas. This has been explained similarly in, 'he who has known this One as indestructible' (2.21). But, if one who is not a knower of the self does not perform prescribed action, then this is certainly bad. Hence the Lord says:

3.6 One, who after withdrawing the organs of action, sits mentally recollecting the objects of the senses, that one, of deluded mind, is called a hypocrite.
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3.6 Yah, one who; samyamya, after withdrawing; karma-indriyani, the organs of action-hands etc.; aste, sits; manasa, mentally; smaran, recollecting, thinking; indriya-arthan, the objects of the senses; sah, that one; vimudha-atma, of deluded mind; ucyate, is called; mithya-acarah, a hypocrite, a sinful person.

3.7 But, O Arjuna, one who engages in Karma-yoga with the organs of action, controlling the organs with the mind and becoming unattached-that one excels.

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3.7 Tu, but, on the other hand, O Arjuna; yah, one who is unenlightened and who is eligible for action; arabhate, engages in;-what does he engage in? the Lord says in answer-karma yogam, Karma-

yoga; karma-indriyaih, with the organs of action, with speech, hands, etc.; niyamya, controlling; indriyani, the sense-organs; manasa, with the mind; and becoming asaktah unattached; [Here Ast; adds 'phalabhisandhi-varjitah, free from hankering for results'.-Tr.] sah, that one; visisyate, excels the other one, the hypocrite. This being so, therefore,

3.8 You perform the obligatory duties, for action is superior to inaction. And, through inaction, even the maintenance of your body will not be possible.

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3.8 Tvam, you, O Arjuna; kuru, perform; niyatam, the obligatory; karma, duties, those daily obligatory duties (nitya-karmas) or which one is competent (according to the scriptures), and which are not heard of [although no result of daily obligatory duties is mentioned in the scriptures, still Sankaracarya holds that it is either heaven or purification of the heart, because something done must have its consequence.-Tr.] as productive of any result; hi, for, from the point of view of result; karma, action; is jyayah, superior; akarmanah, to

inaction, to non-performance (of duties). Why? Ca, and; akarmanah, through inaction; api, even; te sarira-yatra, the maintenance of your body; na prasiddhyet, will not be possible. Therefore, the distinction between action and in action is abvious in this world. 'And as regards your ideea that action should not be udnertaken because it leads to bondage-that too is wrong.' How?

3.9 This man becomes bound by actions other than that action meant for God. Without being attached, O son of Kunti, you perform actions for Him.

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3.9 Ayam, this; lokah, man, the one who is eligible for action; karma-bandhanah, becomes bound by actions- the person who has karma as his bondage (bandhana) is karma-bandhanah-; anyatra, other than; that karmanah, action; yajnarthat, meant for Got not by that meant for God. According to the Vedic text, 'Sacrifice is verily Visnu' (Tai. Sam. 1.7.4), yajnah means God; whatever is done for Him is yajnartham. Therefore, mukta-sangah, without being attached, being free from attachment to the results of actions; O son of Kunti, samacara,

you perform; karma, actions; tadartham, for Him, for God. An eligible person should engage in work for the following reason also:

3.10 In the days of yore, having created the beings together with the sacrifices, Prajapati said: 'By this you multiply. Let this be your yielder of coveted objects of desire.'

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3.10 Pura, in the days of yore, in the beginning of creation; srstva, having created; prajah, the beings, the people of the three castes; saha-yajnah, together with the sacrifices; Prajapati, the creator of beings, uvaca, said; 'Anena, by this sacrifice; prasavisyadhvam, you multiply.' Prasava means origination, growth. 'You accomplish that. Esah astu, let this sacrifice be; vah, your; ista-kama-dhuk, yielder of coveted objects of desire.' That which yields (dhuk) coveted (ista) objects of desire (kama), particular results, is istakama-dhuk. How?

3.11 'You nourish the gods with this. Let those gods nourish you. Nourishing one another, you shall attain the supreme Good.'

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3.11 'Bhavayata, you nourish; devan, the gods, Indra and others; anena, with this sarifice. Let te devah, those gods; bhavayantu, nourish; vah, you-make you contented with rainfall etc. Thus bhavayantah, nourishing; parasparam, one another; avapsyatha, you shall attain; the param, supreme; sreyah, Good, called Liberation, through the attainment of Knowledge;' or, 'you shall attain heaven-which is meant by param 'sreyah.' [The param sreyah (supreme Good) will either mean liberation or heaven in accordance with aspirant's hankering for Liberation or enjoyment.] Moreover,

3.12 'Being nourished by sacrifices, the gods will indeed give you the coveted enjoyments. He is certainly a theif who enjoys what have been given by them without offering (these) to them.'

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3.12 'Yajna-bhavitah, being nourished, i.e. being satisfied, by sacrifices; devah, the gods; dasyante

hi, will indeed give, will distribute; among vah, you; the istan, coveted; bhogan, enjoyments, such as wife, childeren and cattle. Sah, he; is eva, certainly; a stenah, thief, a stealer of the wealth of gods and others; yah, who; bhunkte, enjoys, gratifies only his own body and organs; with dattan, what enjoyable things have been given; taih, by them, by the gods; apradaya, without offering (these); ebhyah, to them, i.e. without repaying the debt [The three kinds of debt-to the gods, to the rsis (sage), and to the manes-are repaid by satisfying them through sacrifices, celibacy (including study of the Vedas, etc.), and procreation, respectively. Unless one repays these debts, he incurs sin.] to them.'

3.13 By becoming partakers of the remembers of sacrifices, they become freed from all sins. But the unholy persons who cook for themselves, they incur sin.

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3.13 Those again, who are yajna-sista-asinah, partakers of the remnants of sacrifices, who, after making offering to the gods and others, [The

panca-maha-yajnas, five great offerings, which have to be made by every householder are offerings to gods, manes, humans, creatures and rsis (sages).] are habituated to eat the remnants (of those offerings), called nectar; they, santah, by being (so); mucyante, become freed; sarva-kilbisaih, from all sins-from those sins incurred through the five things [the five things are; oven, water-pot, cutting instruments, grinding machines and broom. A householder incurs sin by killing insects etc. with these things, knowingly or unknowingly. It is atoned by making the aforesaid five offerings.], viz oven etc., and also from those others incurred owing to injury etc. caused inadvertently. Tu, but; the papah, unholy persons, who are selfish; ye, who; pacanti, cook; atma-karanat, for themselves; te, they, being themselves sinful; bhunjate, incur; agham, sin. For the following reasons also actions should be undertaken by an eligible person. Action is definitely the cause of the movement of the wheel of the world. How? This is being answered:

3.14 From food are born the creatures; the origin of food is from rainfall; rainfall originates from sacrifice; sacrifice has action as its origin.

3.14 It is a matter of direct perception that annat, from food, which is eaten and is transformed into blood and semen; bhavanti, are born; bhutani, the creatures. Anna-sambhavah, the origin of food; is parjanyat, from rainfall. Parjanyah, rainfall; bhavati, originates; from yajnat, from sacrifice. This accords with the Smrti, 'The oblations properly poured into fire reaches the sun. From the sun comes rain, from rain comes food, and from the sun comes rain, from rain comes food, and from that the creatures' (Ma.Sm.3.76). (Here) sacrifice means its unique [Also termed as the unseen result (adrsta).-Tr.] result. And that sacrifice, i.e. the unique result, which arises (samudbhavah) from action (karma) undertaken by the priest and the sacrificer, is karma-samudbhavah; it has action for its origin.

3.15 Know that actin has the veda as its origin; the Vedas has the Immutable as its source. Hence, the all-pervading Veda is for ever based on sacrifice.

3.15 Again, [a different reading in place of this is: 'Tat ca vividham karma kuto jatamityaha, From where did those various kinds of action originate? In reply the Lord says...' Still another reading is: 'Tat ca karma brahmodbhavam iti aha, And the Lord says: That action has the Vedas as its origin.'- vide A.A., 1936, p. 116). Astekar's reading is: Tat ca evam vidham karma kuto jatamityaha, And from where has this kind of aciton originated? The answers this.'-Tr.] viddhi, know; that karma, action; is brahmodbhavam, it has Brahma, the Veda, as its udbhavam, origin. [Here Ast. adds 'revealer'-Tr.] Further, Brahma, called the Veda, is aksara-samudbhavam, it has aksara, the Immutable, Brahman, the supreme Self, as its source. This is the meaning. Since the Veda came out, like the breath of a man, from the supreme Self Itself, called the Immutable, therefore the Veda, being the revealer of everything, is sarva-gatam, all pervading. Even though all-pervading, the Veda is nityam, for ever; pratisthitam, based; yajne, on sacrifice, because the injunctions about sacrifices predominate in it.

3.16 O Partha, he lives in vain who does not follow here the wheel thus set in motion, whose life is sinful, and who indulges in the senses.

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3.16 O Partha, sah, he; jivati, lives; mogham, in vain; yah, who, though competent for action; na anuvartayati, does not follow; iha, here, in the world; cakram, the wheel of the world; evam, thus; pravartitam, set in motion, by God, on the basis of the Vedas and the sacrifices; aghayuh, whose life (ayuh) is sinful (agham), i.e. whose life is vile; and indriya-aramah, who indulges in the senses-who has his arama, sport, enjoyment, with objects, indriyaih, through the senses. Therefore, the gist of the topic under discussion is that action must be undertaken by one who is qualified (for action) but is unenlightened. In the verses beginning from, '(A person does not attain freedom from action by adstaining from action' (4) and ending with, 'You perform the obligatory duties...And, through inaction, even the maintenance of your body will not be possible' (8), it has been proved that before one attains fitness for steadfastness in the

knowledge of the Self, it is the bounden duty of a person who is qualified for action, but is not enlightened, to undertake Karma-yoga for that purpose. And then, also in the verses commencing from '(This man becomes bound) by actions other than that action meant for God' (9) and ending with 'O Partha, he lives in vain,' many reasons [Such as, that it pleases God, secures the affection of the gods, and so on.] have been incidentally stated as to why a competent person has to undertake actions; and the evils arising from their non-performance have also been emphatically declared. Such being the conclusion, the question arises whether the wheel thus set in motion should be followed by all, or only by one who is ignorant of the Self and has not attained to the steadfastness which is fit to be practised by the Sankhyas, the knowers of the Self, through the Yoga of Knowledge only, and which is acquired by one ignorant of the Self through the means of the practice of Karma-yoga mentioned above? Either anticipating Arjuna's question to this effect, or in order to make the meaning of the scripture (Gita) clearly understood, the Lord, revealing out of His own accord that the following substance of the Upanisads-Becoming freed from false knowledge by knowing this very Self, the Brahmanas renounce

what is a compulsory duty for those having false knoweldge, viz, desire for sons, etc., and then lead a mendicant life just for the purpose of maintaining the body; they have no duty to perform other than steadfastness in the knowledge of the Self (cf. Br. 3.5.1)-has been presented here in the Gita, says:

3.17 But that man who rejoices only in theSelf and is satisfied with the Self, and is contented only in the Self-for him there is no duty to perform.

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3.17 Tu, but; that manavah, man, the sannyasin, the man of Knowledge, steadfast in the knowledge of the Self; yah, who; atmaratih eva syat, rejoices only in the Self-not in the sense objects; and atma-trptah, who is satisfied only with the Self-not with food and drink; and is santustah, contented; eva, only; atmani, in the Self; tasya, for him; na vidyate, there is no; karyam, duty [Duty with a view to securing Liberation.] to perform. [Rati, trpti and santosa, though synonymous, are used to indicate various types of pleasures. Or, rati means attachment to objects; trpti means happiness arising from contact with some particular object;

and santosa means happiness in general, arising from the acquisition of some coveted object only.] All people surely feel contened by acquiring an external thing. But this one, without depending on it, remains contented only with the Self; thta is to say, he remains detached from everything. The idea it that, for a man who is such a knower of the Self, there is no duty to undertake.

3.18 For him there is no concern here at all with performing action; nor any (concern) with nonperformance. Moreover, for him there is no dependence on any object to serve any purpose.

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3.18 Moreover, tasya, for him, who rejoices in the supreme Self; na, there is no; artham, concern; eva, at all; krtena, with performing action. Objection: In that case, let there be some evil called sin owing to non-performance! Reply: Iha, here, in this world; na, nor is there; for him kascana, any (concern); akrtena, with nonperfromance. Certainly there is no evil in the form of incurring sin or in the form of self-destruction. Ca, moreover; asya, for him; na asti, there is no; kascit artha-vyapasrayah sarva-

bhutesu, dependence on any object, from Brahma to an unmoving thing, to serve any purpose. Vyapasrayah is the same as vyapasrayanam, dependence, which is possible of being created by action promted by necessity. (For him) there is no end to gain by depending on any praticular object, due to which there can be some action for that purpose. 'You (Arjuna) are not established in this fullest realization which is comparable to a flood all around.'

3.19 Therefore, remaining unattached, always perform the obligatory duty, for, by performing (one's) duty without attachment, a person attains the Highest.

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3.19 Since this is so, therefore, asaktah, remaining unattached; samacara, perform; satatam, always; karyam, the obligatory; daily karma, duty; hi, for; acaran, by performing; (one's) karma, duty; asaktah, without attachment, by doing work as a dedication to God; purusah, a person; apnoti, attains; param, the Highest, Liberation, through the purification of the mind. This is meaning. And

(you should perform your duty) for the following reason also:

3.20 For Janaka and others strove to attain Liberation through action itself. You ought to perform (your duties) keeping also in view the prevention of mankind from going astray.

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3.20 Hi, for; in the olden days, the leaned Ksatriyas, janakadayah, Janaka and others such as Asvapati; asthitah, strove to attain; samsiddim, Liberation; karmana eva, through action itself. If it be that they were possessed of the fullest realization, then the meaning is that they remained established in Liberation whlile continuing, because of past momentum, to be associated with action itself-without renouncing it-with a veiw to preventing mankind from going astray. Again, if (it be that) Janaka and others had not attained fullest realization, then, they gradually became established in Liberation through action which is a means for the purification of the mind. The verse is to be explained thus. On the other hand, if you

think, 'Obligatory duty was performed even by Janaka and others of olden days who were surely unenlightened. [Ajanadbhih: This is also translated as, 'surely because they were unenlightened'.-Tr.] There by it does not follow that action has to be undertaken by somebody else who has the fullest enlightenment and has reached his Goal', nevertheless, tvam, you, who are under the influence of past actions; arhasi, ought; kartum, to perform (your duties); sampasyan api, keeping also in view; loka-sangraham, [V.S.A gives the meanings of the phrase as 'the welfare of the world', and 'propitiation of mankind'.-Tr. ] the prevention of mankind from going astray; even that purpose. By whom, and how, is mankind to be prevented from going astray? That is being stated: [In Ast. this introductory sentence is as follows:loka-samgrahah kimartham kartavyam iti ucyate.-Tr.]

3.21 Whatever a superior person does, another person does that very thing! Whatever he upholds as authority, an ordinary person follows that.

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3.21 Yat yat, [This is according to the Ast. The G1. Pr. reads, yat yat yesu yesu.-Tr.] whatever action; a sresthah, superior person, a leader; acarati, does; itarah, another; janah, person, who follows him; does tat tat eva, that very action. Further, yat, whatever; sah, he, the superior person; kurute, upholds; as pramanam, authority, be it Vedic or secular; lokah, an ordinary person; anuvartate, follows; tat, that, i.e. he accepts that very thing as authoritative. 'If you have a doubt here with regard to the duty of preventing people from straying, then why do you not observe Me?'

3.22 In all the three worlds, O Partha, there is no duty whatsoever for Me (to fulfil); nothing remains unachieved or to be achieved. [According to S. the translation of this portion is: There is nothing unattained that should be attained.-Tr.] (Still) do I continue in action.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

3.22 O Partha, na asti, there is no; kartavyam, duty; kincana, whatsoever; me, for Me (to fulfill); even trisu lokesu, in all the three worlds. Why? There is na anavaptam, nothing (that remains) unachieved;

or avaptavyam, to be achieved. Still varte eva, do I continue; karmani, in action.

3.23 For, O Partha, if at any time I do not continue [Ast. and A.A. read varteya instead of varteyam.-Tr.] vigilantly in action, men will follow My path in every way.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

3.23 Again, O Partha, yadi, if; jatu, at any time; aham, I; an, do not; varteyam, continue; atandritah, vigilantly, untiringly; karmani, in action; manusyah, men: anuvartante, willl follow; mama, My; vartma, path; sarvasah, in every way, I being the Highest. And if that be so, what is the harm? In reply the Lord says: [Ast. omits this sentence completely.-Tr.]

3.24 These worlds will be ruined if I do not perform action. And I shall become the agent of intermingling (of castes), and shall be destroying these beings.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

3.24 Cet, if; aham, I; na kuryam, do not perform; karma, action; all ime, these; lokah, worlds; utsideyuh, will be ruined, owing to the obsence of work responsible for the maintenance of the worlds. Ca, and, futher; syam, I shall become; karta, the agent; sankarasya, of intermingling (of castes). Consequently, upahanyam, I shall be destroying; imah, these; prajah, beings. That is to say, I who am engaged in helping the creatures, shall be destroying them. This would be unbefitting of Me, who am God. 'On the other, if, like Me, you or some one else possesses the conviction of having attained Perfection and is a knower of the Self, it is a duty of such a one, too, to help others even if there be no obligation on his own part.'

3.25 O scion of the Bharata dynasty, as the unelightened poeple act with attachment to work, so should the enlightened person act, without attachment, being desirous of the prevention of people from going astray.

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3.25 O scion of the Bharata dynasty, yatha, as; some avidvamsah, unenlightened poele; kurvanti, act. saktah, with attachment; karmani, to work, (thinking) 'The reward of this work will accrue to me'; tatha, so; should vidvan, the enlightened person, the knower of the Self; kuryat, act; asaktah, without attachment, remaining unattached. [Giving up the idea of agentship and the hankering for the rewards of actions to oneself.] Whay does he (the enlightened person) act like him (the former)? Listen to that: Cikirsuh, being desirous of achieving; lokasamgraham, prevention of people from going astray. 'Neither for Me who am a knower of the Self, nor for any other (knower of the Self) who wants thus prevent people from going astray, is there any duty apart from working for the welfare of the world. Hence, the following advice is being given to such a knower of the Self:'

3.26 The enlightened man should not create disturbance in the beliefs of the ignorant, who are attached to work. Working, while himself remaining deligen [Some translate yuktah as, 'in the right manner'. S. takes it in the sense of Yoga-

yuktah, merged in yoga.-Tr.], he should make them do [Another reading is yojayet, meaning the same as josayet.-Tr.] all the duties.

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3.26 Vidvan the enlightened man; na janayet, should not create; buddhi-bhedam, disturbance in the beliefs-disturbance in the firm belief, 'This has to be done; and the result of this action is to be reaped by me'; ajnanam, of the ignorant, of the non-discriminating one; karma-sanginam, who are attached to work. But what should he do? Himself samacaran, working, performing those very activities of the ignorant; yuktah, while remaining diligent; josayet, he should make them do; sarva-karmani, all the duties. How does an anillumined, ignorant person be come attached to actions? In reply the Lord says:

3.27 While actions are being done in every way by the gunas (qualities) of Nature, one who is deluded by egoism thinks thus: 'I am the doer.'

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

3.27 Karmani kriyamanani, while actions, secular and scriptural, are being done; sarvasah, in ever way; gunaih, by the gunas, (i.e.) by the modifications in the form of body and organs; (born) prakrteh, of Nature-Nature, (otherwise known as) Pradhana [Pradhana, Maya, the Power of God.], being the state of equilibrium of the three qualities of sattva, rajas and tamas; ahankara-vimudha-atma, one who is deluded by egoism; manyate, thinks; iti, thus; 'Aham karta, I am the doer.' Ahankara is self-identification with the aggregate of body and organs. He whose atma, mind, is vimudham, diluded in diverse ways, by that (ahankara) is ahankara-vimudha-atma. He who imagines the characteristics of the body and organs to be his own, who has self-identification with the body and the organs, and who, through ignorance, believes the activities to be his own-, he thinks, 'I am the doer of those diverse activities.'

3.28 But, O mighty-armed one, the one who is a knower of the facts about the varieties of the gunas (qualities) and actions does not become attached, thinking thus: 'The organs rest (act) on the objects of the organs.'

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

3.28 Tu, but, on the other hand; he who is a knower, tattva-vit, a knower of the facts;-knower of what kinds of facts?-guna-karma-vibhagayoh, about the varieties of the gunas and actions, i.e. a knower of the diversity of the gunas and the diversity of acitons; [Guna-vibhaga means the products of Prakrti which consists of the three gunas. They are the five subtle elements, mind, intellect, ego, five sensory organs, five motor organs and five objects (sound etc.) of the senses. Karma-vibhaga means the varieties of inter-actions among these.-Tr.] na sajjate, does not become attached; iti matva, thinking thus; 'Gunah, the gunas in the form of organs;-not the Self-vartante, rest (act); gunesu, on the gunus in the form of objects of the organs.'

3.29 Those who are wholly deluded by the gunas of Nature become attached to the activities of the gunas. The knower of the All should not disturb those of dull intellect, who do not know the All.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

3.29 Those again, guna-sammudhah, who are wholly deluded by the gunas; prakrteh, of Nature; sajjante, become attached; guna karmasu, to the activities of the gunas, thining, 'We do actions for results.' Krtsna-vit, the knower of the All, one who is himself a knower of the Self; na vicalayet, should not disturb; tan, those who are attached to actions; (who are) mandan, of dull intellect; akrtsnavidah, who do not know the All, who are all attention on the results of actions. Unsetting of beliefs is itself the disturbance. That he should not do. This is the idea. Again, in what manner should duties be under-taken by a seeker after Liberation who is not enlightened, who is qualified for actions (rites and duties)? As to this, the answer is being stated:

3.30 Devoid of the fever of the soul, engage in battle by dedicating all actions to Me, with (your) mind intent on the Self, and becoming free from expectations and egoism.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

3.30 Vigata-jvarah, devoid of the fever of the soul, i.e. being free from repentance, without remorse;

yuddhyasva, engage in battle; sannyasya, by dedicating; sarvani, all; karmani, actions; mayi, to Me, who am Vasudeva, the omniscient supreme Lord, the Self of all; adhyatma-cetasa, with (your) mind intent on the Self-with discriminating wisdom, with this idea, 'I am an agent, and I work for God as a servant'; and further, bhutva, becoming; nirasih, free from expectations ['Free from expectations of results for yourself']; and nirmamah, free from egoism. You from whom has vanished the idea, '(this is) mine', are nirmamah.

3.31 Those men who ever follow this teaching of Mine with faith and without cavil, they also become freed from actions.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

3.31 Ye, those; manavah, men; who (nityam, ever;) anutisthanti, follow accordingly; me matam, My teaching- this teaching of Mine, viz that 'duty must be performed', which has been stated with valid reasoning; sraddhavantah, with faith; and anasuyantah, without cavil, without detracing Me, Vasudeva, the Teacher [Here Ast. adds 'parama, supreme'-Tr.]; te api, they also, who are such;

mucyante, become freed; karmabhih, from actions called the righteous and the unrighteous.

3.32 But those who, decaying [Finding fault where there is none.] this, do not follow My teaching, know them-who are deluded about all knoweldge [Knowledge concerning the qualified and the un-qualified Brahman.] and who are devoid of discrimination-to have gone to ruin.

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3.32 Tu, but; ye, those who are the opposite of them (the former); who abhyasuyantah, decrying; etat, this instruction of Mine; na, do not; anutisthanti, follow; me, My; matam, teaching, they are deluded in various ways with respect to all knowledge. Viddhi, know; tan, them; sarva-jnana-vimudhan, who are deluded about off knowledge; acetasah, who are devoid of discrimination; nastan, to have gone to ruin. 'For what reason, again, do they not follow your teachings, perform duties that are not theirs and not follow their own duties? How is it that by remaining opposed to You, they do not fear the evil which will arise from transgressing Your commandments? As to that, the Lord says:

3.33 Even a man of wisdom behaves according to his own nature. Being follow (their) nature. What can restraint do?

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

3.33 Api, even; jnanavan, a man of wisdom-what to speak of a fool!; cestate, behaves; Sadrsam, according to;-what? svasyah, his own; prakrteh, nature. Nature means the impressions of virtue, vice, etc. [Also, knowledge, desires, and so on.] acquired in the past (lives) and which become manifest at the commencement of the present life. All creatures (behave) according to that only. Therefore, bhutani, beings; yanti, follow; (their) prakrtim, nature. Nigrahah kim karisyati, what can restraint do, be it from Me or anybody else? If all beings behave only according to their own nature-and there is none without his nature-, then, since there arises the contingency of the scriptures becoming purposeless owing to the absence of any scope for personal effort, therefore the following is being stated:

3.34 Attraction and repulsion are ordained with regard to the objects of all the organs. One should not come under the sway of these two, because they are his adversaries.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

3.34 Raga-dvesau, attraction and repulsion, in the following manner-attraction towards desirable things, and repulsion against undesirable things; (vyavasthitau, are ordained,) are sure to occur, arthe, with regard to objects such as sound etc.; indriyasya indriyasya, of all the organs, with regard to each of the organs. As to that, the scope of personal effort and scriptural purpose are being stated as follows: One who is engaged in the subject-matter of the scriptures should, in the very beginning, not come under the influence of love and hatred. For, that which is the nature of a person impels him to his actions, verily under the influence eof love and hatred. And then follow the rejection of one's own duty and the undertaking of somebody else's duty. On the other hand, when a person controls love and hatred with the help of their opposites [Ignorance, the cause of love and hatred, has discrimination as its opposite.], then he

becomes mindful only of the scriptural teachings; he ceases to be led by his nature. Therefore, na agacchet, one should not come; vasam, under the sway; tayoh, of these two, of love and hatred; hi because; tau, they; are asya, his, this person's pari-panthinau, adversaries, who, like robbers, put obstacles on his way to Liberation. This is the meaning. In this world, one impelled by love and hatred misinterprets even the teaching of the scriptures, and thinks that somebody else's duty, too, has to be undertaken just because it is a duty! That is wrong:

3.35 One's own duty [Customary or scripturally ordained observances of different castes and sects.-Tr.], though defective, is superior to another's duty well-performed. Death is better while engaged in one's own duty; another's duty is fraught with fear.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

3.35 Svadharmah, one's own duty; being practised even though vigunah, defective, deficient; is sreyan, superior to, more commendable than; para-dharmat, another's duty; though svanusthitat, well-performed, meritoriously performed. Even

nidhanam, death; is sreyah, better; while engaged svadharme, in one's own duty, as compared with remaining alive while engaged in somebody else's duty. Why? Paradharmah, another's duty; is bhayavahah, fraught with fear, since it invites dangers such as hell etc. Although the root cause of evil was stated in, 'In the case of a person who dwells on objects' (2.62) and '.....because they (attraction and repulsion) are his adversaries' (34), that was presented desultorily and vaguely. Wishing to know it briefly and definitely as, 'This is thus, to be sure', Arjuna, with the idea, 'When this indeed becomes known, I shall make effort for its eradication', said:

3.36 Arjuna said -- Now then, O scion of the Vrsni dynasty (Krsna), impelled by what does this man commit sin even against his wish, being constrained by force, as it were?

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

3.36 Atha, now then; varsneya, O scion of the Vrsni dynasty; being prayuktah, impelled; kena, by what acting as the cause; as a servant is by a king, does ayam, this; purusah, man; carati, commit; papam,

sin, a sinful act; api, even; anicchan, against his wish, though not himself willing; niyojitah, being constrained; balat, by force; iva, as it were-as if by a king, which illustration has already been given? The Lord (Bhaga-van) said: 'You hear about that enemy, the source of all evil, of which you ask-.' 'Bhaga is said to consist of all kinds of majesty, virtue, fame, beauty, detachment as well as Liberation [Liberation stands for its cause, Illumination.], (V.P.6.5.74). That Vasudeva, in whom reside for ever, unimpeded and in their fullness, the six qualities of majesty etc. and who has the knowledge of such subjects as creation etc., is called Bhaga-van. 'He is spoken of as Bhaga-van who is aware of creation and dissolution, gain and loss, [Gain and loss stand for future prosperity and adversity.] ignorance and Illumination of all beings' (ibid. 78).

3.37 The Blessed Lord said -- This desire, this anger, born of the quality of rajas, is a great devourer, a great sinner. Know this to be the enemy here.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

3.37 Esah, this; kamah, desire, is the enemy of the whole world, because of which the creatures incur all evil. This desire when obstructed in any way turns into anger. Therefore, krodhah, anger, is also identical with this (desire). It is rajoguna-samudbhavah, born of the quality of rajas; or, it is the origin of the quality of rajas. For, when desire comes into being, it instigates a person by arousing rajas. People who are engaged in service etc., which are effects of rajas, and who are stricken with sorrow are heard to lament, 'I have been led to act by desire indeed!' It is mahaasanah, a great devourer, whose food is enormous. And hence, indeed, it is maha-papma, a great sinner. For a being commits sin when goaded by desire. Therefore, viddhi, know; enam, this desire; to be vairinam, the enemy; iha, here in this world. With the help of examples the Lord explains how it is an enemy:

3.38 As fire is enveloped by smoke, as a mirror by dirt, and as a foetus remains enclosed in the womb, so in this shrouded by that.

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3.38 Yatha, as; vahnih, fire, which is naturally bright; avriyate, is enveloped; dhumena, by smoke, which is born concomitantly (with fire) and is naturally dark; or as adarsah, a mirror; is covered malena, by dirt; ca, and; garbhah, a foetus; is avrtah, enclosed; ulbena, in the womb by the amnion; tatha, so; is idam, this; avrtam, shrouded; tena, by that. Again, what is that which is indicated by the word idam (this), and which is covered by desire? The answer is:

3.39 O son of Kunti, Knowledge is covered by this constant enemy of the wise in the form of desire, which is an insatiable fire.

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3.39 Jnanam, Knowledge; is avrtam, covered; etena, by this; nityavairina, constant enemy; jnaninah, of the wise. For the wise person knows even earlier, 'I am being induced by this into evil.' And he always [Both at the time when desire arises in him, and also when he is forced to act by it.] feels distressed. Therefore, it is the constant enemy of the wise but not of a fool. For the fool looks upon desire as a friend so long as hankering lasts. When sorrow

comes as a consequence, he realizes, 'I have been driven into sorrow because of longings', but certainly not earlier. Therefore it is the constant enemy of the wise alone. In what form? Kama-rupena, in the form of desire-tha which has wish itself as its expression is kama-rupa; in that form-; (and) duspurena, which is an insatiable; analena, fire. That which is difficult to satisfy is duspurah; and (derivatively) that which never has enough (alam) is analam. Again, having what as its abode does desire, in the form of a viel over Knowledge, become the enemy of all? Since when the abode of an enemy is known, it is possible to easily slay the enemy, therefore the Lord says:

3.40 The organs, mind, and the intellect are said to be its abode. This one diversely deludes the embodied being by veiling Knowledge with the help of these.

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3.40 Indriyani, the organs; manah, mind; and buddhih, the intellect; ucyate, are said to be; asya, its, desire's; adhisthanam, abode. Esah, this one, desire; vimohayati, diversely deludes; dehinam,

the embodied being; avrtya, by veiling; jnanam, Knowledg; etaih, with the help of these, with the organs etc. which are its abodes. [The activities of the organs etc. are the media for the expression of desire. Desire covers the Knoweldge of the Self by stimulating these.]

3.41 Therefore, O scion of the Bharata dynasty, after first controlling the organs, renounce this one [A variant reading is, 'prajahi hi-enam, completely renounce this one'.-Tr.] which is sinful and a destroyer of learning and wisdom.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

3.41 Since this is so, therefore, O scion of the Bharata dynasty, adau niyamya, after first controlling; indriyani, the organs; prajahihi, renounce; enam, this one, the enemy under consideration; which is papmanam, sinful-which is desire that is accustomed to sinning; and jnana-vijnana-nasanam, a destroyer of learning and wisdom, jnana, learning, means knowledge about the Self etc. from the scripures and a teacher. Vijnana, wisdom, means the full experience of that. Renounce, i.e. discard, from yourself the destroyer

of those two-learning and wisdom, which are the means to the achievement Liberation. It has been said, 'After first controlling the organs, renounce desire the enemy'. As to that, by taking the support of what should one give up desire? This is being answered:

3.42 They say that the organs are superior (to the gross body); the mind is superior to the organs; but the intellect is superior to the mind. However, the one who is superior to the intellect is He.

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3.42 The learned ones ahuh, say; that indriyani, the five [Five sense-organs: of vision, hearning, taste, smell and touch; five motor-organs: hands, feet, speech, and for excretion and generation-these latter five are also understood in the present context.] organs-ear etc., are parani, superior, to the external, gross and limited body, from the point of view of subtlety, inner position, pervasiveness, etc. So also, manah, the mind, having the nature of thinking and doubting; [Sankalpa: will, volition, intention, thought, reflection, imangination, etc. vikalpa:doubt, uncertainly, indecision, suspicion,

error, etc.-V.S.A.] is param, superior; indriyebhyah, to the organs. Similarly, buddhih, the intellect, having the nature of determination; is para, superior; manasah, to the mind. And yah, the one who is innermost as compared with all the objects of perception ending with the intellect, and with regard to which Dweller in the body it has been said that desire, in association with its 'abodes' counting from the organs, deludes It by shrouding Knowledge; sah, that one; is tu, however; paratah, superior; buddheh, to the intellect- He, the supreme Self, is the witness of the intellect. [The portion, 'with regard to which Dweller...the supreme Self,' is translated from Ast. Which has the same reading here as the A.A. The G1. Pr. Makes the "abode" counting from the organs' an adjective of 'the Dweller in the body', and omits the portion, 'is tu, however...buddheh, to the intellect'.-Tr.]

3.43 [The Ast, introdcues this verse with, 'Tatah kim, what follows from that?'-Tr.] Understanding the Self thus [Understanding...thus:that desires can be conquered through the knowledge of the Self.] as superior to the intellect, and completely establishing (the Self) is spiritual absorption with the (help of) the mind, O mighty-armed one,

vanquish the enemy in the form of desire, which is difficult to subdue.

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3.43 Buddhva, understanding; atmanam, the Self; evam, thus; as param, superior; buddheh, to the intellect; and samstabhya, completely establishing; atmana, with the mind, i.e. establishing (the Self) fully in spiritual absorption with the help of your own purified mind; O mighty-armed one, jahi, vanquish; this satrum, enemy; kama-rupam, in the form of desire; which is durasadam, difficult to subdue-which can be got hold of with great difficulty, it being possessed of many inscrutable characteristics.

**Chapter 4**

English Translation - Swami Gambhirananda

4.1 The Blessed Lord said -- I imparted this imperishable Yoga to Vivasvan, Vivasvan taught this to Manu, and Manu transmitted this to Iksavaku.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

4.1 In the beginning of creation, with a veiw to infusing vigour into the Ksatriyas who are the protectors of the world, aham, I; proktavan, imparted; imam, this; avyayam, imperishable; yogam, Yoga, presented in the (preceding) two chapters; vivasvate, to Vivasvan, the Sun. Being endowed with this power of Yoga, they would be able to protect the Brahmana caste. The protection of the world becomes ensured when the Brahmanas and the Ksatriyas are protected. It (this Yoga) is avyayam, imperishable, because its result is undecaying. For, the result-called Liberation-of this (Yoga), which is characterized by steadfastness in perfect Illumination, does not decay. And he,

Vivasvan, praha, taught (this); manave, to Manu. Manu abravit, transmitted (this); iksvakave, to Iksvaku, his own son who was the first king. [First king of the Iksvaku dynasty, otherwise known as the Solar dynasty.]

4.2 The king-sages knew this (yoga) which was received thus in regular succession. That Yoga, O destroyer of foes, in now lost owing to a long lapse of time.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

4.2 Rajarsayah, the king-sages, those who were kings and sages (at the same time); viduh, knew; imam, this Yoga; which was evam parampara-praptam, received thus through a regular succession of Ksatriyas. Sah, that; yogah, Yoga; nastah, is lost, has go its traditional line snapped; iha, now; mahata kalena, owing to a long lapse of time. parantapa, O destroyer of foes. By para are meant those against oneself. He who, like the sun, 'scorches' (tapayati) them by the 'rays' of the 'heat' of his prowess is parantapa, i.e. scorcher of antagonists. Noticing that the Yoga has got lost by reaching people who are weak and have no control

of their organs, and that the world has become associated with goals that do not lead to Liberation,

4.3 That ancient Yoga itself, which is this, has been taught to you by Me today, considering that you are My devotee and friend, For, this (Yoga) is a profound secret.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

4.3 Sah, that; puratanah, ancient; yogah, Yoga; eva, itself; ayam, which is this; proktah, has been taught; te, to you; maya, by Me; adya, today; iti, considering that; asi, you are; me, My; bhaktah, devotee; ca sakha, and friend. Hi, for; etat, this Yoga, i.e. Knowledge; is a uttamam, profound; rahasyam, secret. Lest someone should understand that the Lord has said something contradictory, therefore, in order to prevent that (doubt), as though raising a question,

4.4 Arjuna said -- Your birth was later, (whereas) the birth of Vivasvan was earlier. How am I to understand this that You instructed (him) in the beginning?

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

4.4 Bhavatah, Your; janma, was aparam, later, in the abode of Vasudeva; (whereas) the birth vivasvatah, of Visvasvan, the Sun; was param, earlier, in the beginning of creation. Therefore, katham, how; vijanyam, am I to understand; etat, this, as not inconsistent; iti, that; tvam, You, yourself; who proktavan, insturcted this Yoga; adau, in the beginning, are the same person who are now teaching me? By way of demolishing the doubt of fools with regard to Vasudeva, that He has no God-hood and omniscience-to which very purpose was Arjuna's question-

4.5 The Blessed Lord said -- O Arjuna, many lives of Mine have passed, and so have yours. I know them all, (but) you know not, O scorcher of enemies!

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

4.5 O Arjuna, bahuni, many; janmani, lives; me, of Mine; vyatitani, have passed; tava ca, and so have

yours. Aham, I; veda know; tani, them; sarvani, all; (but) tvam, you; va vetta, know not, due to your power of understanding being obstructed by righteousness, unrighteousness, etc. However, parantapa, O scorcher of foes; aham, I know, possessing as I do unobstructed power of knowledge, because by nature I am enternal, pure, enlightened and free. 'In that case, how, in spite of the absence of righteousness and unrighteousness, can there be any birth for You who are the eternal God?' That is beng answered:

4.6 Though I am birthless, undecaying by nature, and the Lord of beings, (still) by subjugating My Prakriti, I take birth by means of My own Maya.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

4.6 Api, san ajah, though I am birthless; and avyayatma, undecaying by nature, though I am naturally possessed of an undiminishing power of Knowledge; and so also api san, though; isvarah, the Lord, natural Ruler; bhutanam, of beings, from Brahma to a clump of grass; (still) adhisthaya, by subjugating; svam, My own; prakrtim, Prakrti, the Maya of Visnu consisting of the three gunas, under

whose; spell the whole world exists, and deluded by which one does not know one's own Self, Vasudeva;-by subjugating that Prakrti of Mine, sambhavami, I take birth, appear to become embodeid, as though born; atma-mayaya, by means of My own Maya; but not in reality like an ordinary man. It is being stated when and why that birth occurs:
4.7 O scion of the Bharata dynasty, whenever there is a decline one virtue and increase of vice, then do I manifest Myself.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

4.7 O scion of the Bharata dynasty, yada yada hi, whenever; bhavati, there is; a glanih, decline, decrease; dharmasya, of virtue consisting of the duties of castes and stages of life of living beings, which are the means to achieving properity and Liberation; and abhyutthanam, increase, rise; adharmasya, of vice; tada, then; do aham, I; srjami, manifest; atmanam, Myself, through Maya. Why?

4.8 For the protection of the pious, the destruction of the evil-doers, and establishing virtue, I manifest Myself in every age.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

4.8 Paritranaya, for the protection; sadhunam, of the pious, the followers of the virtuous path; vinasaya, for the destruction; duskrtam, of the evil-doers, of the sinful ones; and also dharmasamsthapanarthaya, for establishing virtue fully;-for that purpose, sambhavami, I manifest Myself; yuge yuge, in every age.

4.9 He who thus knows truly the divine birth and actions of Mine does not get rebirth after casting off the body. He attains Me, O Arjuna.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

4.9 Yah, he who; evam, thus, as described; vetti, knows tattvatah, truly, as they are in reality; that divyam, divine, supernatural; janma, birth, which is a form of Maya; ca karma, and actions, such as protection of the pious, etc.; mama, of Mine; na eti, does not get; punarjanma, rebirth; tyaktva, after casting off; this deham, body. Sah, he; eti, attains, comes to; mam, Me-he gets Liberated, O Arjuna.

This path of Liberation has not been opened recently. What then? Even in earlier days-

4.10 Many who were devoid of attachment, fear and anger, who were absorbed in Me, who had taken refuge in Me, and were purified by the austerity of Knowledge, have attained My state.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

4.10 Bahavah, many; vita-raga-bhaya-krodhah, who were devoid of attachment, fear and anger; manmayah, who were absorbed in Me, who were knowers of Brahman, who were seers of (their) identity with God; mam upasrithah, who had taken refuge only in Me, the supreme God, i.e. who were steadfast in Knowledge alone; and were putah, purified, who had become supremely sanctified; jnana-tapasa, by the austerity of Knowledge-Knowledge itself, about the supreme Reality, being the austerity; becoming sanctified by that austerity of Knowledge-; agatah, have attained; madbhavam, My state, Goodhood, Liberation. The particular mention of 'the austerity of Knowledge' is to indicate that steadfastness in Knowledge does not depend on any other

austerity. 'In that case, You have love and aversion, because of which You grant the state of identity with Yourself only to a few but not to others?' The answer is:

4.11 According to the manner in which they approach Me, I favour them in that very manner. O son of Partha, human beings follow My path in every way.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

4.11 Yatha, according to the manner in which, the purpose for which, seeking, whatever fruit; prapadyante, they approach; mam, Me; aham, I; bhajami, favour; tan, them; tatha eva, in that very manner, by granting that fruit. This is the idea. For they are not seekers of Liberation. It is certainly impossible for the same person to be a seeker of Liberation and, at the same time, a seeker of rewards (of actions). Therefore, by granting fruits to those who hanker after fruits; by granting Knowledge to those who follow what has been stated (in the scriptures) and are seekers of Liberation, but do not hanker after rewards; and by granting Liberation to those who are men of

wisdom and are monks aspiring for Liberation; and so also by removing the miseries of those who suffer- in these ways I favour them just according to the manner, in which they approach Me. This is the meaning. On the other hand, I do not favour anybody out of love or aversion, or out of delusion. Under all circumstances, O son of Prtha, manusyah, human beings; anuvartante, follow; sarvasah, in every way; mama, My; vartma, path, [The paths characterized by Knowledge and by action (rites and duties).] the path of God who am omnipresent. By 'human beings' are meant those people who become engaged in their respective duties to which they are qualified according to the results they seek. 'If Your wish to be favourable is the same towards all creatures on account of the absence of the defects of love and aversion in You who are God, and You are there with Your capacity to grant all rewards, why then do not all, becoming desirous of Liberation, take refuge in You alone with the very knowledge that Vasudeva is everything?' As to that, hear the reason for this:

4.12 Longing for the fruition of actions (of their rites and duties), they worship the gods here. For, in the human world, success from action comes quickly.

4.12 Kanksantah, longing for, praying for; siddim, fruition, fructification of the results; karmanam, of actions; yajante, they worship; iha, here, in this world; devatah, the gods, Indra, Fire and others-which accords with the Upanisadic text, 'While he who worships another god thinking, "He is one, and I am another," does not know. He is like an animal to the gods' (Br. 1.4.10). [This text points out that the reason for adoring other deties is the ignorance of the Self, which gives rise to the ideas of difference between the worshipped and the worshipper. As animals are beneficial to human beings, so also is the sacrificer to the gods, because through oblations he works for their pleasure!] Hi, for, in the case of those, indeed, who sacrifice to other gods and long for results; (siddhih, success; karmaja, from action;) bhavati, comes; ksiparm, quickly; manuse-loke, in the human world, because the authority of the scriptures extends only over the human world. By the specific statement, 'For, in the human world, success comes quickly,' the Lord shows that results of actions can accrue even in the other worlds. The difference lies

in this that, in the human world eligibility for [Ast. and A.A. omit 'adhikara, elegibility for', and read karmani.-Tr.] actions is according to castes, stages of life, etc. The fruition of the results of those actions of persons who are eligible according to castes, stages of life, etc. comes quickly. What is the reason for the rule that the competence for rites and duties according to castes, stages of life, etc. obtains only in the human world, but not in the other worlds? Or:-It has been said, 'Human beings, having such divisions as castes, stages of life, etc., follow My path in every way.' For what reason, again, do they as a rule follow Your path alone, but not of others? This is being answered:

4.13 The four castes have been created by Me through a classification of the gunas and duties. Even though I am the agent of that (act of classification), still know Me to be a non-agent and changeless.

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4.13 Catur-varnyam-meaning the same as catvarah varnah, the four castes; srstam, have been created; maya, by Me who am God, which accords with

such Vedic texts as, 'The Brahmanas were His face...' (Rg. 10.90.12); guna-karma-vibhagasah, through a classification of the gunas and duties. [A.G. writes: guna-vibhagena karma-vibhagah, classification of the duties, determined by the classification of the gunas.-Tr] By the gunas are meant sattva, rajas and tamas (see note under 2.45; also see Chapter 14). As to that, the control of the mind and body, austerity, etc. are the duties of the Brahmanas, who are sattvika, i.e. have a predominance of the quality of sattva (purity, goodness, etc.). Courage, valour, etc. are the duties of the Ksatriyas, in whom sattva becomes secondary and rajas (passion, attachment, etc.) preponderates. Agriculture etc. are the duties of the Vaisya, in whom tamas (indolence, ignorance, etc.) is secondary and rajas is predominant. Service is the only duty of the Sudra, in whom rajas is secondary and tamas predominates (see chapters 14, 16,17 and 18). In this way, the four castes have been created by Me through a classification of the gunas and duties. This is the idea. And these four castes do not prevail in the other worlds. Hence the specification, 'in the human world'. 'Well, in that caste, by virtues of Your being he agent of the acts of creation of the four castes,etc. You become subject tothe consequence of those actions?

Therefore you are not eternally free and the eternal Lord!' This is being answered: Api, even though; I am kartaram, the agent; tasya, of that act, from the empirical standpoint of maya; still, from the highest standpoint, viddhi, know; mam, Me; to be akartaram, a non-agent; and therefore, also know Me to be avyayam, changeless, not subject to the cycle of births and deaths. 'In reality, however, I am not the agent of those actions of which you think I am the agent.' Because --

4.14 Actions do not taint Me; for Me there is no hankering for the results of actions. One who knows Me thus, does not become bound by actions.

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4.14 Because of the absence of egoism, those karmani, actions; na limpanti, do not taint; mam, Me, by becoming the originators of body etc. And me, for Me; na sprha, there is no hankering for the results of those actions. But in the case of transmigrating beings, who have self-identification in the form, 'I am the agent', and thirst for actions as also for their results, it is reasonable that actions

should taint them. Owing to the absence of these, actions do not taint Me. Anyone else, too, yah, who; abhijanati, knows; mam, Me; iti, thus, as his own Self, and (knows), 'I am not an agent; I have no hankering for the results of actions'; sah, he; na badhyate, does not become bound; karmabhih, by actions. In his case also actions cease to be the originators of body etc. This is the import.

4.15 Having known thus, duties were performed even by the ancient seekers of Liberation. Thererfore you undertake action itself as was performed earlier by the ancient ones.

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4.15 Jnatva, having known; evam, thus, that 'I am not an agent; I have no desire for the results of actions'; karma, duties; krtam, were undertaken; api, even; purvaih, by the ancient; mumuksubhih, seekers of Liberation. Tasmat, therefore; tvam, you; kuru, undertake; karma, action; eva, itself. You ought not to sit quietly, or even renounce. Therefore, you (undertake actions) because they were performed by the ancients as well-if you have no Self-knowledge, then (undertake actions) for

self-purification; or, if you have Self-knowledge, then (undertake actions) in order to prevent people from going astray-, as were krtam, performed; purvataram, earlier; purvaih, by the ancient ones, Janaka and others; not actions as are undertaken in the present day. [This last portion of the sentence is translated by some as follows: You should not undertake actions which are done in the present manner (i.e. do not perform actions in the manner undertakne by people nowadays, which neither purifies the mind nor helps people). (See G1. Pr. p. 114.) 'If action has to be undertaken here, then I shall do so following Your instruction itself. What is the use of specifying that it was done earlier by the ancient ones?' 'The answer is: Because there is a great difficult as regards actions.' How?

4.16 Even the intelligent are confounded as to what is action and what is inaction. I shall tell you of that action by knowing which you will become free from evil.

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4.16 Kavayah api, even the intelligent; mohitah, are confounded in this subject of action etc.; iti atra, as

to; kim karma, what is action; and kim akarma, what is inaction. Therefore, pravaksyami, I shall tell; te, you; of karma, action; akarma ca, as also of inaction; jnatva, by knowing; yat, which-action etc.; moksyase, you will become free: asubhat, from evil, from transmigration. 'And you should not think thus: What is called karma is the movement of the body etc. as are well-known in the world; and akarma, inaction, is not doing those, (i.e.) sitting quietly. What is there to understand (further) in that regard?' 'Why?' The answer is:

4.17 For there is something to be known even about action, and something to be known about prohibited action; and something has to be known about inaction. The true nature of action is inscrutable.

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4.17 Hi, for; there is something boddhavyam, to be known; api, even; karmanah, about action enjoined by the scriptures; and there is certainly something to be known vikarmanah, about prohibited action; so, also, there is something to be known akarmanah, about inaction, about sitting quietly.

(The words 'there is' are to be supplied in all the three cases.) Because gatih, the true nature, i.e. the essential nature; karmanah, of action-implying karma etc., viz action, prohibited action and inaction; is gahana, inscrutable, hard to understand. 'What, again, is the essential nature of action etc. which has to be understood, and about which it was promised, "I shall tell you..." (16)?' This is being stated:

4.18 He who finds inaction in action, and action in inaction, he is the wise one [Possessed of the knowledge of Brahman] among men; he is engaged in yoga and is a performer of all actions!

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4.18 Since engagement and non-engagement (in action) depend on an agent, therefore, yah, he who; pasyet, ie. pasyati, finds; akarma, inaction, absence of action; karmani, in action-karma means whatever is done, action in general; in tha action-; and yah, who; finds karma, action; akarmani, in inaction, in the absence of action; sah, he; is buddhiman, a wise one; manusyesu, among men. All dealings involving an act, accessories, etc. exist

certainly on the plane of ignorance, [Both engagement and non-engagement presuppose agentship and an act of some kind. This, however, holds good on the plane of ignorance, but not on that of Self-realization.] only so long as one has not attained to the Reality. He is a yogi, yuktah, engaged in yoga; and a krtsna-karma-krt, performer of all actions. One who discriminates between action and actions. One who discriminates between action and inaction is praised thus. Objection: Well, what is meant by this contradictory statement, 'He who finds inaction in action', and 'action in inaction'? For action cannot become inaction, nor inaction action. That being so, how can a witness have (such) an incongruous perception? Vedantin: Is it not that [Ast. reads na in place of nanu.-Tr.] to an ordinary foolsih observer, that which is reality is inaction appears as action, and similarly, action itself as inaction? That being so, in order to show things as they are the Lord says, 'He who finds inaction in action', etc. Therefore there is no incongruity. Besides, the qualifications such as 'intelligent' etc. (thus) become logical. And by saying, 'there is something to be known', is implied the perception of things as they are. Moreover, freedom from evil cannot follow from an erroneous perception; whereas it

has been said, 'by knowing which you will become free from evil'. Therefore, one account of action and inaction being perceived contrarily by the creatures, the Lord's utterance, 'he who finds inaction in action,' etc. is for dispelling their contrary perception. Not that in the empirical plane inaction has action as its receptacle, like a plum in a bowl! Nor even has action inaction as its receptacle, because inaction is a negation of action. Therefore, action and inaction are actually perceived contrarily by the ordinary persons-like seeing water in a mirage, or silver in nacre. Objection: Is it not that to every one action is action itself? Never is there an exception to this. Vedantin: That is not so, becuase when a boat is moving, motionless trees on the bank appear to move in the opposite direction to a man on the boat; an absence of motion is noticed in distant moving things which are not near one's eyes. Similarly, here also occurs the contrary perceptions, viz seeing action in inaction under the idea, 'I am doing', [Ast. omits 'aham karomi iti, under the idea, "I am doing"'.-Tr.] and seeing, inaction in acion,-because of which it is said, 'He who finds inaction in action,' etc. in order to eliminate them. As such, although this answer has been given more than once, still a man becomes repeatedly deluded under the influence of

a totally opposite perception. And forgetting the truth that has been heard again and again, he repeatedly raises false issues and questions! And therefore, observing that the subject is difficult to understand, the Lord gives His answer again and again. The absence of action in the Self-well-known from the Vedas, Smrtis and logic, as stated in, '(It is said that) This is unmanifest; This is inconceivable' (2.25), 'Never is this One born, and never does It die' (2.20; Ka. 1.2.18), etc.-has been and will be spoken of. The contrary perception of action in that actionless Self, i.e. in inaction, is very deep-rooted, owing to which 'even the intelligent are confounded as to what is action and what is inaction.' And as a consequence of the superimposition of aciton pertaining to the body etc. on the Self, there arises such ideas as, 'I am an agent; this is my action; its result is to be enjoyed by me.' Similarly, with the idea, 'I shall remain quiet, whereby I shall be free from exertion, free from activity, and happy', and superimposing on the Self the cessation of activities pertaining to the body and organs and the resulting happiness, a man imagines, 'I shall not do anything; I shall sit quietly and happily.' That being so, the Lord says, 'he who finds inaction in action,' etc. with a view to removing this contrary understanding of man. And

here in this world, though action belonging to the body and organs continues to be action, still it is superimposed by everyone on the acitonless, unchanging Self, as a result of which even a learned person things, 'I act.' Therefore, in action (karmani), which is universally considered by all people to be inherent in the Self, like the perception of motion in the (stationary) trees on the bank of a river-(in that action) he who contrariwise finds the fact of inaction, like perceiving absence of motion in those trees-. And, in inaction (akarmani) in the cessation of the activities pertaining to the body and organs and ascribed to the Self in the same way that actions are ascribed-, in that action, he who sees action because of egoism being implicit in the idea, 'I am happily seated quietly, without doing anything'-; he who knows thus the distinction between action and inaction, is wise, is learned among men; he is engaged in yoga, he is a yogi, and a performer of all actions. And he, freed from evil, attains fulfilment. This is the meaning. This verse is interpreted by some in another way. How? (Thus:) 'Since the daily obligatory duties (nityakarmas) certainly have no results when performed as a dedication to God, therefore, in a secondary sense, they are said to be inaction. Again, the non-performance of these (nitya-

karmas) is inaction; since this produces an evil result, therefore it is called action, verily in a figurative sense. That being so, he who sees inaction in the daily obligatory duties (nitya-karmas) owing to the obsence of their results-in the same way as a cow that does not yield milk is said to be not a cow, though in reality it is so-so also, in the non-performance of the daily obligatory duties, i.e. in inaction, he who sees action since that yields results such as hell etc...' This explanation is not logical, because freedom from evil as a result of such knowledge is unreasonable, and the utterance of the Lord in the sentence, '...by knowing which you will become freed from evil', will be contradicted. How? Even if it be that liberation from evil follows from the performance of nitya-karmas, it cannot, however, follow from the knowledge of the absence of their results. For it has not been enjoined (anywhere) that knowledge of the nityakarmas (themselves), leads to the result of freedom from evil. Nor has this been stated here by the Lord Himself. Hereby is refuted the 'seeing of action in inaction' [As explained by others.-Tr.], for (according to the opponent) 'seeing of action in inaction' has not been enjoined here [Here, in the present verse.] as a duty, but (what has been enjoined is) merely that performance of the

nityakarmas is obligatory. Moreover, no result can accrue from the knowledge that evil arises from non-performance of nityakramas. Nor even has non-performance of nityakarmas. been enjoined as something that should be known. Besides, such results as freedom from evil, wisdom, engagement in yoga, and being a performer of all actions cannot reasonably follow from a false perception of action as inaction. Nor is this a eulogy of false perception. [The stated results accrue from correct knowledge, not from false perception; and correct knowledge alone is praise-worthy.] Indeed, false perception is itself an abvious form of evil! How can it bring about liberation from another evil? Surely, darkness does not become the remover of darkness! Opponent: Well, the seeing of inaction in action, or the seeing of action in inaction-that is not a false perception. Vadantin: What then? Opponent: It is a figurative statement based on the existence or the non-existence of results. Vedantin: Not so, because there is no such scriptural statement that something results from knowing action as inaction and inaction as action, even in a figurative sense. Besides, nothing particular is gained by rejecting what is heard of (in the scriptures) and imagining something that is not. Further, it was possible (for the Lord) to express in

His own words that there is no result from the nityakarmas, and that by their non-performance one would have to go to hell. Under such circumstances, what was the need of the ambiguous statement, 'He who sees inaction in action,' etc., which is misleading to others? This being the case, such an explanation by anyone will be clearly tantamount to imagining that statement of the Lord as meant for deluding people. Moreover, this subject-matter (performance of nityakarmas) is not something to be protected with mystifying words. It is not even logical to say that the subject-matter will become easy for comprehension if it is stated again and again through different words. For, the subject-matter that was stated more clearly in, 'Your right is for action alone' (2.47), does not need any repetition. And everwhere it is said that whatever is good and ought to be practised deserves to be understood; anything purposeloss does not deserve to be known. Besides, neither is false knowledge worth acquiring nor is the semblance of an object presented by it worth knowing. Nor even can any evil, which is an entity, arise from the non-performance of nityakarmas, which is a non-entity, for there is the statement, 'Of the unreal there is no being' (2.16), and (in the Upanisad) it has been

pointed out, 'How can existence originate from nonexistence?' (Ch. 4.2.2). Since emergence of the existent from the nonexistent has been denied, therefore anyone's assertion that the existent originates from the nonexistent will amount to saying that a non-entity becomes an entity, and an entity becomes a non-entity! And that is not rational because it runs counter to all the means of valid knowledge. Further, the scriptures cannot enjoin fruitless actions, they being naturally painful; and it is illogical that what is painful should be done intentionally. Also, if it is admitted that falling into hell results from their non-performance (i.e. of the nityakarmas), then that too is surely a source of evil. In either case, whether one undertakes them or not, the scriptures will be imagined to be useless. And there will be a contradiction with your own standpoint when, after holding that the nityakarmas are fruitless, you assert that they lead to Liberation. Therefore, the meaning of 'He who finds inaction in action,' etc. is just what stands out literally. And the verse has been explained by us accordingly. The aforesaid perception of 'inaction in action,' etc. is being praised:

4.19 The wise call him learned whose actions are all devoid of desires and their thougts, [Kama-sankalpa is variously translated as 'desires and purposes', 'plans and desires for results', 'hankering for desires', etc. But Sankarcarya shows sankalpa as the cause of kama. -Tr.] and whose actions have been burnt away by the fire of wisdom.

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4.19 Budhah, the wise, the knowers of Brahman; ahuh, call; tam, him; panditam, learned, in the real sense; yasya, whose, of the one who perceives as stated above; samarambhah, actions-whatever are undertaken; are sarve, all; kama-sankalpa-varjitah, devoid of desires and the thoughts which are their (desires') causes (see 2.62)-i.e., (those actions) are performed as mere movements, without any selfish purpose: if they are performed by one (already) engaged in actions, then they are for preventing people from going astray, and if they are done by one who has withdrawn from actions, then they are merely for the maintenance of the body-; and jnanagni-dagdha-karmanam, whose actions have been burnt away by the fire of wisdom. Finding

inaction etc. in action etc. is jnana, wisdom; that itself is agnih, fire. He whose actions, karma, described as good and bad, have been dagdhani, burnt away by that fire of wisdom, is jnana-agni-dagdha-karma. However, one who is a perceiver of 'inaction' etc. [Perceiver of inaction etc.: He who knows the truth about action and inaction as explained before.-Tr.] is free from actions owing to the very fact of his seeing 'inaction' etc. He is a monk, who acts merely for the purpose of maintaining the body. Being so, he does not engage in actions although he might have done so before the dawn of discrimination. He again who, having been engaged in actions under the influence of past tendencies, later on becomes endowed with the fullest Self-knowledge, he surely renounces (all) [Ast. adds this word sarva, all.-Tr.] actions along with their accessories as he does nnot find any purpose in activity. For some reason, if it becomes impossible to renounce actions and he, for the sake of preventing people from going astray, even remains engaged as before in actions-without attachment to those actions and their results because of the absence of any selfish purpose-, still he surely does nothing at all! His actions verily become 'inaction' because of having been burnt

away by the fire of wisdom. By way of pointing out this idea, the Lord says:

4.20 Having given up attachment to the results of action, he who is ever-contented, dependent on nothing, he really does not do anything even though engaged in action.

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4.20 With the help of the above-mentioned wisdom, tyaktva, having given up the idea of agentship; and phala-asangam, attachment to the results of action; he who is nitya-trptah, ever-trptah, ever-contented, i.e. has no hankering for objects; and nirasrayah, dependent on nothing-. Asraya means that on which a person leans, desiring to achieve some human goal. The idea is that he is dependent of any support which may be a means of attaining some coveted seen or unseen result. In reality, actions done by a man of Knowledge are certainly inactions, since he is endowed with the realization of the actionless Self. Actions together with their accessories must be relinquished by one who has become thus, because they have no end to serve. This being so, api, even

though; he remains abhi-pravrttah, engaged as before; karmani, in actions-getting out of those (actions) being impossible-, either with the intention of preventing people from going astray or with a view to avoiding the censure of the wise people; sah, he; eva, really; na karoti, does not do; kincit, anything, because he is endued with the realization of the actionless Self. [From the subjective standpoint of the enlightened there are no actions, but ordinary people mistakenly think them to be actions, which in reality are a mere semblance of it.] On the other hand, one who is the opposite of the above-mentioned one, (and) in whom, even before undertaking works, has dawned the realization of his identity with Brahman, the all-pervasive, inmost, actionless Self; who,being bereft of solicitation for desirable objects seen or unseen, has renounced actions along with their accessories, by virtue of seeing no purpose to be served by undertaking actions meant to secure some seen or unseen result, and makes effort only for the maintenance of the body, he, the monk steadfast in Knowledge, becomes free. Hence, in order to express this idea the Lord says:

4.21 One who is without solicitation, who has the mind and organs under control, (and) is totally

without possessions, he incurs no sin by performing actions merely for the (maintenance of the) body.

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4.21 Nirasih, one who is without solicitation-one from whom asisah [Asih is a kind of desire that can be classed under prayer. (Some translate it as desire, hope.-Tr.)], solicitations, have departed; yata-citta-atma, who has the mind and organs under control-one by whom have been controlled (yatau) both the internal organ (citta) and the external aggregate of body and organs (atma); (and) is tyakta-sarva-parigrahah, [ Parigraha: receiving, accepting, possessions, belongings.-V.S.A] totally without possessions- one by whom have been renounced (tyaktah) all (sarvah) possessions (parigrahah); na apnoti, he does not incur; kilbisam, sin, in the form of evil as also rigtheousness-to one aspiring for Liberation, even righteousness is surely an evil because it brings bondage-; [Here Ast. adds tasmat tabhyam mukto bhavati samsarat mukto bhavati ityarthah, therefore, he becomes free from both of them, i.e. he becomes liberated from transmigration.-Tr.]

kurvan, by performing; karma, actions; kevalam, merely; sariram, for the purpose of maintaining the body-without the idea of agenship even with regard to these (actions). Further, in the expression, 'kevalam sariram karma', do the words sariram karma mean 'actions done by the body' or 'actions merely for the purpose of maintaining the body? Again, what does it matter if by (the words) sariram karma is meant 'actions done by the body' or 'actions merely for the purpose of maintaning the body? The answer is: If by sariram karma is meant actions done by the body, then it will amount to a contradiction [Contradiction of the scriptures.] when the Lord says, 'one does not incur sin by doing with his body any action meant for seen or unseen purposes, even though it be prohibited.' Even if the Lord were to say that 'one does not incur sin by doing with his body some scripturally sanctioned action intended to secure a seen or an unseen end', then there arises the contingency of His denying something (some evil) that has not come into being! (Further,) from the specification, sariram karma kurvan (by doing actions with the body), and from the use of the word kevala (only), it will amount to saying that one incurs sin by performing actions, called righteous and unrighteous, which can be

accomplished with the mind and speech and which come within the purview of injunction and prohibition. Even there, the statement that one incurs sin by performing enjoined actions through the mind and speech will involve a contradiction; even in the case of doing what is prohibited, it will amount to a mere purposeless restatement of a known fact. On the other hand, when the sense conveyed by sariram karma is taken as acctions merely for the purpose of maintaining the body, then the implication will be that he does not do any other work as can be accomplished physically, orally, or mentally, which are known from injunctions and prohibitions (of the scriptures) and which have in view seen or unseen results; while he appears to people to be working with those very body (speech) etc. merely for the purpose of maintaining the body, yet he does not incur sin by merely making movements of the body etc., because from the use of the word kevala, (merely) it follows that he is devoid of the sense of agentship implicit in the idea, 'I do.' Since there is no possibility of a person who has reached such a state incurring evil as suggest by the word sin, therefore he does not become subject to the evil of transmigration. That is to say, he certainly becomes free without any obstacle since he has all his

actions burnt away by the fire of wisdom. This verse is only a reiteration of the result of full illumination stated earlier. It becomes faultless by accepting the interpretation of sariram karma thus. In the case of the monk who has renounced all possessions, since owning food etc. meant for the bare sustenance of the body is absent, therefore it becomes imperative to beg for alms etc. for the upkeep of the body. Under this circumstance, by way of pointing out the means of obtaining food etc. for the maintenance of the body of a monk as permitted by the text, 'What comes unasked for, without forethought and spontaneously...' [Unasked for: what comes before the monk gets ready for going out for alms; without forethought: alms that are not given with abuses, and have not fallen on the ground, but collected from five or seven houses without any plan; spontaneously: alms brought to one spontaneously by devoted people.] (Bo. Sm. 21. 8. 12) etc., the Lord says:

4.22 Remaining satisfied with what comes unasked for, having transcended the dualities, being free from spite, and equipoised under success and failure, he is not bound even by performing actions.

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4.22 Yadrccha-labha-santustah, remaining satisfied with what comes unasked for-yadrccha-labha means coming to possess something without having prayed for it; feeling contented with that-. Dvandva-atitah,having transcended the dualities-one is said to be beyond dualities when his mind is not distressed even when afflicted by such opposites as heat and cold, etc.-. Vimatsarah, being free from spite, from the idea of enmity; and samah, equipoised; siddhau ca asiddhau, is success and failure, with regard to things that come unasked for-. The monk who is such, who is equipoised, not delighted or sorrowful in getting or not getting food etc. for the sustenance of the body, who sees inaction etc. in action etc., who is ever poised in the realization of the Self as It is, who, with regard to the activities accomplished by the body etc. in the course of going about for alms etc. for the bare maintenance of the body, is ever clearly conscious of the fact, 'I certainly do not anything; the organs act on the objects of the organs' (see 5.8; 3.28), he, realizing the absence of agentship in the Self, certainly does not do any actions like going about for alms etc. But when,

abserving similarly with common human behaviour, agentship is attributed to him by ordinary poeple, then he (apparently) becomes an agent with regard to such actions as moving about for alms etc. However, from the standpoint of his own realization which has arisen from the valid means of knowledge presented in the scriptures, he is surely not an agent. He, to whom is thus ascribed agentship by others, na nibadhyate, is not bound; api, even; krtva, by performing such actions as moving about for alms merely for the maintenance of the body, because action which is a source of bondage has been burnt away along with its cause by the fire of wisdom. Thus, this is only a restatement of what has been said earilier. When a person who has already started works becomes endowed with the realization of the identity of the Self with the actionless Brahman, then it follows that in the case of that man, who has experienced the absence of agentship, actions and purposes in the Self, actions become relinquished. But if this becomes impossible for some reason and he continues to be engaged in those acitons as before, still he certainly does not do anything. This absence of action has been shown in the verse, 'Having given up attachment to the results of

action...' (20). Of that very person with regard to whom has been shown the absence of aciton-

4.23 Of the liberated person who has got rid of attachment, whose mind is fixed in Knowledge, actions undertaken for a sacrifice get totally destroyed.

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4.23 Muktasya, of the liberated person who has become relieved of such bondages as righteousness and unrighteousness, etc.; gatasangasya, who has got rid of attachment, who has become detached from everything; jnana-avasthita-cetasah, whose mind is fixed in Knowledge only; his karma, actions; acaratah, undertaken; yajnaya, for a sacrifice, to accomplish a sacrifice [A.G. takes yajna to mean Visnu. So, yajnaya will mean 'for Visnu'. Sankaracarya also interprets this word similarly in 3.9.-Tr.]; praviliyate, gets destroyed; samagram, totally-saha (together) agrena (with its consequence, result). This is the meaning. For what reason, again, does an action that is underway get destroyed totally without producing its result? This is being answered: Because,

4.24 The ladle is Brahman [Some translate as 'Brahman is the ladle...,' etc.-Tr.], the oblations is Brahman, the offering is poured by Brahman in the fire of Brahman. Brahman alone is to be reached by him who has concentration on Brahman as the objective [As an object to be known and attained. (Some translate brahma-karma-samadhina as, 'by him who sees Brahman in action'.)

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4.24 Brahma-arpanam, the ladle is Brahman: The knower of Brahman perceives the instrument with which he offers oblation in the fire as Brahman Itself. He perceives it as not existing separately from the Self, as one sees the non-existence of silver in nacre. In this sense it is that Brahman Itself is the ladle-just as what appears as silver is only narcre. (The two words brahma and arpanam are not parts of a compound word, samasa.) The meaning is that, to a knower of Brahman, what is perceived in the world as ladle is Brahman Itself. Similarly, brahma-havih, the oblations is Brahman: To him, what is seen as oblations is nothing but Brahman. In the same way, brahma-agnau, (-this is

a compound word-) in the fire of Brahman: The fire into which oblation is hutam, poured; brahmana, by Brahman, by the agent, is Brahman Itself. The meaning is that Brahman Itself is the agent (of the offering). That he makes the offering-the act of offering-, that is also Brahman. And the result that is gantavyam, to be reached by him; that also is brahma eva, surely Brahman. Brahma-karma-samadhina, by him who has concentration on Brahman as the objective: Brahman Itself is the objective (karma); he who has concentration (samadhi) on That is brahma-karma-samdhih. The goal to be reached by him is Brahman alone. Thus, even the action undertaken by one who desires to prevent mankind from going astray is in reality inaction, for it has been sublated by the realization of Brahman. This being so, in the case of the monk from whom aciton has dropped off, who has renounced all activity, viewing his Knowledge as a (kind of) sacrifice, too, becomes all the more justifiable from the point of view of praising full realization. That is, whatever is well known as ladle etc. in the context of a sacrifice, all that, in the context of the Self, is Brahman Itself to one who has realized the supreme Truth. If not so, then, since all in Brahman, it would have been uselesss to specifically mention ladle etc. as Brahman.

Therefore, all actions cease to exist for the man of realization who knows that Brahman Itself is all this. And this follows also from the absence (in him) of the idea of accessories. [See note on p.211.-Tr.] For the act called 'sacarifice' is not seen to exist without being in association with the idea of accessories. All such acts as Agnihotra etc. are associated with the ideas of such accessories as making an offering etc. to the particular gods who are revealed in the scriptures, and with the idea of agentship as also desire for results. But they are not found bereft of the ideas of such distinctions as exist among action, accessories and results, or unassociated with the ideas of agentship hankering for results. This (apparent) (activity of the man of Knowledge), however, stands dissociated from the ideas of differences among the accessories like ladle etc., actions and results, which get destroyed by the Knowledge of Brahman. Hence, it is inaction to be sure. And thus has it been shown in, 'He who finds inaction in action' (18), 'he really does not do anything even though engaged in action' (20), 'the organs act on the objects of the organs' (3.28), 'Remaining absorbed in the Self, the knower of Reality should think, "I certainly do not do anything"' (5.8), etc. While pointing out thus, the Lord demolishes in various places the ideas of

differences among actions, accessories and results. And it is also seen in the case of rites such as Agnihotra undertaken for results (kamya), that the Agnihotra etc. cease to be (kamya) rites undertaken for selfish motives when the desire for their results is destroyed. Similarly, it is seen that actions done intentionally and unintentionally yeild different results. So, here as well, in the case of one who has his ideas of distinctions among accessories like ladle etc., actions and results eliminated by the knowledge of Brahman, even activites which are merely external movements amount to inaction. Hence it was said, 'gets totally destroyed.' Here some say: That which is Brahman is the ladle etc. It is surely Brahman Itself which exists in the five forms [Asscessories that can be indicated by the five grammatical case-ending, viz Nominative, Objective, Instrumental, Dative and Locative. (As for instance, the sacrificer, oblation, ladle, sacrificial fire, and Brahman.-Tr.) of accessories such as the ladle etc. and it is Itself which undertakes actions. There the ideas of ladle etc. are not eradicated, but the idea of Brahman is attributed to the ladle etc. as one does the ideas of Visnu etc. to images etc., or as one does the idea of Brahman ot name etc. Reply: True, this could have been so as well if the context were not meant for

the praise of jnanayajna (Knowledge considered as a sacrifice). Here, however, after presenting full realization as expressed by the word jnana-yajna, and the varieties of rites as referred to by the word yajna (sacrifice), Knowledge has been praised by the Lord in, 'Jnana-yajna (Knowledge considered as a sacrifice) is greater than sacrifices requiring materials' (33). And in the present context, this statement, 'the ladle is Brahman' etc., is capable of presenting Knowledge as a sacrifice; otherwise, since Brahman is everything, it will be purposeless to speak specially only of ladle etc. as Brahman. But those who maintain that one has to superimpose the idea of Brahman on the ladle etc., like superimposing the idea of Visnu and others on images etc. and of Brahman on name etc., for them the knowledge of Brahma stated (in the verse) cannot be the intended subject-matter dealt with here, because according to them ladle etc. are the (primary) objects of knowledge (in the context of the present verse). Besides, knowledge in the form of superimposition of an idea cannot lead to Liberation as its result; and what is said here is, 'Brahman alone in to be realized by him'. Also, it is inconsistent to maintain that the result of Liberation can be achieved without full realization. And it goes against the context-the context being of

full realization. This is supported by the fact that (the subject of ) full realization is introduced in the verse, 'He who finds inaction in action,' and at the end (of this chapter) the conclusion pertains to that very subject-matter. The chapter comes to a close by eulozing full realization itself in, 'Jnana-yajna (Knowledge considered as a sacrifice) is greater than sacrifices requiring materials', 'Achieving Knowledge, one...attains supreme Peace,' (39) etc. That being so, it is unjustifiable to suddenly say out of context that one has to superimpose the idea of Brahman on the ladle etc. like the superimposition of the idea of Visnu on images. Therefore this verse bears the meaing just as it has been already explained. As to that, after having presented Knowledge as a sacrifice, other sacrifices also are being mentioned now in, the verses beginning with, '(Other yogis undertake) sacrifice to gods alone,' etc., for eulogizing that Knowledge:

4.25 Other yogis undertake sacrifice to gods alone, Others offer the Self, as a sacrifice by the Self itself, in the fire of Brahman.

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4.25 Apare, other; yoginah, yogis, ritualists; pari-upasate, undertake; yajnam, sacrifice; daivam, to gods; eva, alone. A sacrifice by which the gods are adored is daiva-yajna; they perform only that. This is the meaning. Brahma-agnau, in the fire of Brahman: By the word brahman is meant That which is referred to in such sentences as, 'Brahman is Truth, knowledge and infinite' (Tai. 2.1), 'Knowledge, Bliss, Brahman' (Br. 3.9.28), 'the Brahman that is immediate and direct-the self that is within all' (Br.3.4.1), which is devoid of all worldly characteristiscs like hunger etc. and which is beyond all particular qualifications-as stated in, 'Not this, not this' (Br.4.4.22). That which is Brahman is the fire. [Brahman is called fire because, as reflected in wisdom, It burns away everything, i.e. ignorance, or because everything merges into It during dissolution (pralaya).] And it is spoken of as Brahmagni with a view to referring to It as that into which the offering is made. In that fire of Brahman, apare, others, other knowers of Brahman; upa-juhvati, offer; yajnam, the Self, which is referred to by the word yajna (sacrifice), it, having, been presented as a synonym of the Self;-that Self, which is a sacrifice, which is reality is verily the supreme Brahman, which is associated with such limiting adjuncts as the intellect etc.,

which is associated with all the qualities of the limiting adjuncts superimposed on it, and which is the oblation, (they offer) yajnena, by the Self itself as described above. The offering (of the Self) in that (Brahman) is nothing but the realization of that Self which is assoicated with the limiting adjuncts to be the supreme Brahman which is free from adjuncts. The monks, steadfast in the realization of the identity of Brahman and the Self, make that offering. This is the meaning. Beginning with, 'The ladle is Brahman' etc., this sacrifice characterized as full realization is being included among such sacrifices as daiva-yajna etc. with a view to eulogizing it in the verses beginning with, 'O destroyer of enemies, jnana-yajna is greater than the sacrifices involving (sacrificial) materials'.

4.26 Others offer the organs, viz ear etc., in the fires of self-control. Others offer the objects, viz sound etc., in the fires of the organs.

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4.26 Anye, others, other yogis; juhvati, offer; indriyani, the organs; viz srotradini, car etc.; samyama-agnisu, in the fires of self-control. The

plural (in fires) is used because self-control is possible in respect of each of the organs. Self-control itself is the fire. In that they make the offering, i.e. they practise control of the organs. anye, others; juhvati, offer; visayan, the objects; sabdadin, viz sound etc.; indriyagnisu, in the fires of the organs. The organs themselves are the fires. They make offerings in those fires with the organs of hearing etc. They consider the perception of objects not prohibited by the scriputures to be a sacrifice.

4.27 Others offer all the activities of the organs and the activities of the vital force into the fire of the yoga of sel-control which has been lighted by Knowledge.

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4.27 Further, apare, others; juhvati, offer, i.e. merge; sarvani, all; indriya-karmani, the activities of the organs; and also the prana-karmani, activities of the vital force- prana means the air in the body; they offer its activities such as contraction, expansion, etc; atma-samyama yoga-agnau, into the fire of the yoga of self-control-

withdrawal (samyama) [Samyama consists of concentration, meditation, and Self-absorption. The idea conveyed by the verse is that by stopping all activities, they concentrate the mind on the Self.] into the Self (atma) is self-control (atma-samyama); that itself is the fire of yoga (yoga-agni); (they offer) into that fire; jnana-dipite, which has been lighted by Knowledge, made to blaze up by discriminating knowledge, as if lighted up by oil.

4.28 Similarly, others are performers of sacrifices through wealth, through austerity, through yoga, and through study and knowledge; others are ascetics with severe vows.

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4.28 Tatha, similarly; apare, others; are dravya-yajnah, perfomers of sacrifices through wealth-those sacrificers who spend wealth (dravya) in holy places under the idea of performing sacrifices; tapo-yajnah, performers of sacrifices through austerity, men of austerity, to whom austerity is a sacrifice; [This is according to Ast.-Tr.] yogayajnah, performers of sacrifice through yoga-those to whom the yoga consisting in the control of the vital

forces, withdrawal of the organs, etc., is a sacrifice; and svadhyaya-jnana-yajnah, performers of sacrifices through study and knowledge. Sacrificers through study are those to whom the study of Rg-veda etc. accroding to rules is a sacrifice. And sacrificers through knowledge are those to whom proper understanding of the meaing of the scriptures is a sacrifice. Others are yatayah, ascetics, who are deligent; samsita-vratah, in following severe vows. Those whose vows (vratah) have been fully sharpened (samsita), made very rigid, are samsita-vratah. [Six kinds of sacrifices have been enumerated in this verse.] Further,

4.29 Constantly practising control of the vital forces by stopping the movements of the outgoing and the incoming breaths, some offer as a sacrifice the outgoing breath in the incoming breath; while still others, the incoming breath in the outgoing breath.

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4.29 Pranayama-parayanah, constantly practising control of the vital forces-i.e. they practise a form of pranayama called Kumbhaka (stopping the breath

either inside or outside) ['Three sorts of motion of Pranayama (control of the vital forces) are, one by which we draw the breath in, another by which we throw it out, and the third action is when the breath is held in the lungs or stopped from entering the lungs.'-C.W., Vol.I, 1962, p. 267. Thus, there are two kinds of Kumbhaka-internal and external.]-; prana-apana-gati ruddhva, by stopping the movements of the outgoing and the incoming breaths-the outgoing of breath (exhalation) through the mouth and the nostrils is the movement of the Prana; as opposed to that, the movement of Apana is the going down (of breath) (inhalation); these constitute the prana-apana-gati, movements of Prana and Apana; by stopping these; some juhvati, offer as a sacrifice; pranam, the outgoing breath, which is the function of Prana; apane, in the incoming breath, which is the function of Apana-i.e. they practised a form of pranayama called Puraka ('filling in'); while tatha apare, still others; offer apanam, the incoming breath; prane, in the outgoing breath, i.e. they practise a form of pranayama called Recaka ('emptying out'). [Constantly practising control of the vital, forces, they perform Kumbhaka after Recaka and Puraka.]

4.30 Others, having their food regulated, offer the vital forces in the vital forces. All of them are knowers of the sacrifice and have their sins destroyed by sacrifice.

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4.30 Besides, apare, others; niyata-aharah, having their food regulated; juhvati, offer; pranan, the vital forces, the different kinds of vital forces; pranesu, in the vital forces themselves. Whichever function of the vital forces is brought under control, in it they offer the other functions. These latter become, as it were, merged in the former. Sarve api, all; of ete, them; yajna-vidah, are knowers of the sacrifice; and yajna-ksapita-kamasah, have their sins destroyed by the sacrifices as mentioned above. After accomplishing the above-mentioned sacrifices,

4.31 Those who partake of the nectar left over after a sacrifice, reach the eternal Brahman. This world ceases to exist for one who does not perform

sacrifices. What to speak of the other (world), O best among the Kurus (Arjuna)!

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4.31 Yajna-sista-amrta-bhujah, those who partake of the nectar left over after a sacrifice, i.e. those who, after performing the sacrifices described above, eat, during the leisure after the sacrifice, the food called nectar, as prescribed by the injunctions; yanti, reach; sanatanam brahma, the eternal Brahman. For the sake of consistency (with the Upanisads) it is understood that if they (the sacrificers) are seekers of liberation, (then they reach Brahman) in due course of time. [The Upanisads describe the different stages through which those who do good deeds and practise meditation have to pass before reaching the qualified Brahman after death. For liberation there is need also of purification of the heart, Thus, they reach Brahman by stages, and not immediately after death. (See Ch. 8.5 and subsequent portion; also, Br. 4.3.35 to 4.4.25, etc.)] Even ayam lokah, this world, common to all beings; na asti, ceases to exist; ayajnasya, for one who does not perform sacrifices, for him who does not have to his credit

even a single one of the above sacrifices. Kutah anyah, what to speak of the other world which can be achieved through special disciplines; kurusattama, O best among the Kurus!

4.32 Thus, various kinds of sacrifices lie spread at the mouth of the Vedas. Know them all to be born of action. Knowing thus, you will become liberated.

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4.32 Evam, thus; bahu-vidha yajnah, various kinds of sacrifices as described; vitatah, lie spread; mukhe, at the mouth, at the door; brahmanah, of the Vedas. Those which are known through the Vedas- as for instance, 'We offer the vital force into speech', etc.-are said to be vitatah, spread, elaborated; mukhe, at the mouth; brahmanah, of the Vedas. Viddhi, know; tan, them; sarvan, all; to be karmajan, born of action, accoplished through the activities of body, speech and mind, but not born of the Self. For the Self is actionless. Hence, jnatva, knowing; evam, thus; vimoksyase, you will become liberated from evil. By knowing thus- 'These are not my actions; I am actionless and

detached'-You will be freed from worldly bondage as a result of this full enlightenment. This is the purport. Through the verse beginning with, 'The ladle is Brahman' etc., complete Illumination has been represented as a sacrifice. And sacrifices of various kinds have been taught. With the help of [Some translate this as: As compared with...-Tr.] those (sacrifices) that are meant for accomplishing desireable human ends, Knowledge (considered as a sacrifice) is being extolled: How?

4.33 O destroyer of enemies, Knowledge considered as a sacrifice is greater than sacrifices requiring materials. O son of Prtha, all actions in their totality culminate in Knowledge.

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4.33 O destroyer of enemies, jnana-yajnah, Knowledge considered as a sacrifice; is sreyan, greater; dravyamayat yajnat, than sacrifices requiring materials [Including study of the Vedas, etc. also.] For, a sacrifice performed with materials is an originator of results, [Worldly prosperity, attaining heaven, etc.], but Knowledge considered as a sacrifice is not productive of results. [It only

reveals the state of Liberation that is an achieved fact. (According to Advaitism, Liberation consists in the removal of ignorance by Illumination. Nothing new is produced thereby.-Tr.)]. Hence it is greater, more praiseworthy. How? Because, sarvam, all; karma-akhilam, actions in their totality, without exception; O son of Prtha, parisamapyate, culminate, get merged (attain their consummation); jnane, in Knowledge, which is a means to Liberation and is comparable to 'a flood all around' (cf.2.46). This is the idea, which accords with the Upanisadic text, 'As when the (face of a die) bearing the number 4, called Krta, wins, the other inferior (numbers on the die-faces) get included in it, so whatever good actions are performed by beings, all that gets merged in this one (Raikva). (So it happens) to anyone who knows what he (Raikva) knew' (Ch. 4.1.4). In that case, by what means is this highly estimable Knowledge acquired? The answer is being given:

4.34 Know that through prostration, inquiry and service. The wise ones who have realized the Truth will impart the Knowledge to you.

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4.34 Viddhi, know; tat, that, the process by which It is acquired; by approaching teachers pranipatena, through prostration, by lying fully streched on the ground with face downward, with prolonged salutation; pariprasnena, through inquiry, as to how bondage and Liberation come, and what are Knowledge and ignorance; and sevaya, through the service of the guru. (Know it) through these and other (disciplines) [Other disciplines such as control of the mind, body, etc. Sankaracarya's own words in the Commentary are evamadina, after which Ast. puts a full stop, and agreeing with this, A.G. says that the word viddhi (know) is to be connected with evamadina. Hence this translation. Alternatively, those words have to be taken with prasrayena. Then the meaning will be, 'Being pleased with such and other forms of humility...'-Tr.]. Being pleased with humility, jnaninah, the wise ones, the teachers; tattva-darsinah, who have realized the Truth; upadeksyanti, will impart, will tell; te, you; jnanam, the Knowledge as described above. Although people may be wise, some of them are apt to know Truth just as it is, while others may not be so. Hence the qualification, 'who have realized the Truth'. The considered view of the Lord is that Knowledge imparted by those who

have full enlightenment becomes effective, not any other. That being so, the next verse also becomes appropriate:

4.35 Knowing which, O Pandava (Arjuna), you will not come under delusion again in this way, and through which you will see all beings without exception in the Self and also in Me.

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4.35 Jnatva, knowing; yat, which-by acquiring which Knowledge imparted by them; O Pandava, na vasyasi, you will not come under; moham, delusion; punah, again; evam, in this way, in the way you have come under delusion now. Besides, yena, through which Knowledge; draksyasi, you will see directly; bhutani, all beings; asesena, without exception, counting from Brahma down to a clump of grass; atmani, in the Self, in the innermost Self, thus-'These beings exist in me' ; and atha, also; see that these are mayi. in Me, in Vasudeva, the supreme Lord. The purport is, 'You will realize the identity of the individual Self and God, which is well known in the Upanisads.' Moreover, the greatness of this Knowledge is:

4.36 Even if you be the worst sinner among all sinners, still you will cross over all the wickedness with the raft of Knowledge alone.

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4.36 Api cet asi, even if you be; papa-krt-tamah, the worst sinner, extremely sinful; sarvebhyah, among all; papebhyah, the sinners (papa, lit. sin, means here sinner) ; still santarisyasi, you will cross over; sarvam, all; the vrjinam, wickedness, the ocean of wickedness, sin; [Ast. reads papa-samudram, (ocean of sin) in place of papam.-Tr.] jnana-plavena eva, with the raft of Knowledge alone, by using Knowledge alone as a float. Here [Here, in the scriptures imparting spiritual instructions.], righteousness (formal religious observance), too, is said to be an evil in the case of one aspiring for Liberation. How Knowledge destroys sin is being told with the help of an illustration:

4.37 O Arjuna, as a blazing fire reduces pieces of wood to ashes, similarly the fire of Knowledge reduces all actions to ashes.

4.37 O Arjuna, yatha, as; a samiddhah, blazing; agnih, fire, a well lighted fire; kurute, reduces; edhamsi, pieces of wood; bhasmasat, to ashes; tatha, similarly; jnanagnih, the fire of Knowledge-Knowledge itself being the fire; kurute, reduces; bhasmasat, to ashes; sarva-karmani, all actions, i.e. it renders them ineffective, for the fire of Knowledge itself cannot directly [Knowledge destroys ignorance, and thereby the idea of agentship is eradicated. This in turn makes actions impossible.] burn actions to ashes, like pieces of wood. So, the idea implied is that full enlightenment is the cuase of making all actions impotent. From the force the context [If the body were to die just with the dawn of Knowledge, imparting of Knowledge by enlightened persons would be impossible, and thus there would be no teacher to transmit Knowledge!] it follows that, since the result of actions owing to which the present body has been born has already become effective, therefore it gets eshausted only through experiencing it. Hence, Knowledge reduces to ashes only all those actions that were done (in this

life) prior to the rise of Knowledge and that have not become effective, as also those performed along with (i.e. after the dawn of) Knowledge, and those that were done in the many past lives. Since this is so, therefore,

4.38 Indeed, there is nothing purifying here comparable to Knowledge. One who has become perfected after a (long) time through yoga, realizes That by himself in his own heart.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

4.38 Hi, indeed; na vidyate, there is nothing; pavitram, purifying, sanctifying; iha, here; sadrsam, comparable; jnanena, to Knowledge. Yoga-samsiddhah, one who has become perfected, who as attained fitness through yoga-the seeker after Liberation who has become samsiddhah, purified, qualified; yogena, through the yoga of Karma and the yoga of concentration-; kalena, after a long time; vindati, realizes, i.e. attains; tat, That, Knowledge; verily svayam, by himself; atmani, in his own heart. That means by which Knowledge is invariably attained is being taught:

4.39 The man who has faith, is diligent and has control over the organs, attains Knowledge. Achieving Knowledge, one soon attains supreme Peace.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

4.39 Sraddhavan, the man who has faith; labhate, attains; jnanam, Knowledge. Even when one has faith, he may be indolent. Therefore the Lord says, tatparah, who is diligent, steadfast in the service of the teacher, etc., which are the means of attaining Knowledge. Even when one has faith and is diligent, one may not have control over the organs. Hence the Lord says, samyata-indriyah, who has control over the organs-he whose organs (indriyani) have been withdrawn (samyata) from objects. He who is such, who is full of faith, diligent, and has control over the organs, does surely attain Knowledge. However, prostrations etc., which are external, are not invariably fruitful, for there is scope for dissimulation faith etc. But this is not so in the case of one possessing faith etc. Hence they are the unfailing means of acquiring Knowledge. What, again, will result from gaining Knowledge? This is being answered: Labdhva,

achieving; jnanam, Knowledge; adhigacchati, one attains; acirena, soon indeed; param, supreme; santim, Peace, supreme detachment called Liberation. That Liberation soon follows from full Knowledge is a fact well ascertained from all the scriptures and reasoning. One should not entertain any doubt in this matter. For doubt is the most vicious thing. Why? The answer is being stated:

4.40 One who is ignorant and faithless, and has a doubting mind perishes. Neither this world nor the next nor happiness exists for one who has a doubting mind.

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4.40 Ajnah, one who is ignorant, who has not known the Self; and asradda-dhanah, who is faithless; [Ast. adds here: guruvakya-sastresu avisvasavan, who has no faith in the instructions of the teacher and the scriptures.-Tr.] and samsaya-atma, who has a doubting mind; vinasyati, perishes. Although the ignorant and the faithless get ruined, yet it is not to the extent that a man with a doubting mind does. As for one with a doubting mind, he is the most vicious of them all.

How? Na ayam lokah, neither this world which is familiar; na, nor also; parah, the next world; na sukham, nor happiness; asti, exist; samsaya-atmanah, for one who has a doubting mind. For doubt is possible even with regard to them! Therefore one should not entertain doubt. Why?

4.41 O Dhananjaya (Arjuna), actions do not bind one who has renounced actions through yoga, whose doubt has been fully dispelled by Knowledge, and who is not inadvertent.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

4.41 Yoga-sannyasta-karmanam, one who has renounced actions through yoga: that person who is a knower of the supreme Goal, by whom actions called righteous or unrighteous have been renounced through the yoga characterized as the Knowledge of the supreme Goal. How does one become detached from actions through yoga? The Lord says: He is jnana-samchinna-samsayah, one whose doubts (samsaya) have been fully dispelled (samchinna) by Knowledge (jnana) characterized as the realization of the identity of the individual Self and God. O Dhananjaya, he who has thus

renounced actions through yoga, atmavantam, who is not inadvertent, not careless; him, karmani, actions, seen as the activities of the gunas (see 3.28); na nibadhnanti, do not bind, (i.e.) they do not produce a result in the form of evil etc. Since one whose doubts have been destroyed by Knowledge-arising from the destruction of the impurities (of body, mind, etc.) as result of the practise of Karma-yoga-does not get bound by acitons owing to the mere fact of his actions having been burnt away by Knowledge; and since one who has doubts with regard to the practice of the yogas of Knowledge and actions gets ruined-

4.42 Therefore, O scion of the Bharata dyasty, take recourse to yoga and rise up, cutting asunder with the sword of Knowledge this doubt of your own in the heart, arising from ignorance.

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4.42 Tasmat, therefore, O scion of the Bharata dynasty; atistha, take recourse to, i.e. undertake; yogam, yoga -performance of actions, which is a means to full Illumination; and now, uttistha, rise up for battle; chittva, cutting asunder; jnanasina,

with the sword of Knowledge-Knowledge is full Illumination, which is a destroyer of such defects as sorrows, delusion, etc.; that itself is the sword; with that sword of Knowledge-;enam, this; samsayam, doubt; atmanah, of your own, which is a source of one's own ruin and is most sinful; hrtstham, in the heart, residing in the intellect; ajnana-sambhutam, arising from ignorance, born of non-discrimination. The word atmanah is used because doubt concerns oneself. Indeed, another's doubt cannot be removed by someone else. Hence the word 'own' is used. So, although the doubt is with regard to the Self, it is really one's own.

## Chapter 5

5.1 Arjuna said -- O Krsna, You praise renunciation of actions, and again, (Karma-) yoga. Tell me for certain that one which is better between these two.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

5.1 (O Krsna,) samsasi, You praise, i.e. speak of; sannyasam, renunciation; karmanam, of actions, of performance of various kinds of rites enjoined by the scriptures; punah ca, and again; You praise yogam, yoga, the obligatory performance of those very rites! Therefore I have a doubt as to which is better-Is the performance of actions better, or their rejection? And that which is better should be undertaken. And hence, bruhi, tell; mam, me; suniscitam, for certain, as the one intended by You; tat ekam, that one-one of the two, since performance of the two together by the same person is impossible; yat, which; is sreyah, better, more commendable; etayoh, between these two, between the renunciation of actions and the performance of actions [Ast. reads karma-yoga-anusthana (performance of Karma-yoga) in place of karma-anusthana (performance of actions).-Tr.],

by undertaking which you think I shall acquire what is beneficial. While stating His own opinion in order to arrive at a conclusion-

5.2 The Blessed Lord said -- Both renunciation of actions and Karma-yoga lead to Liberation. Between the two, Karma-yoga, however, excels over renunciation of actions.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

5.2 Ubhau, both, to be sure; sannyasah, renunciation of actions; ca, and; karma-yogah, Karma-yoga-their performance-; nihsreyasa-karau, lead to Liberation. Though both lead to Liberation by virtue of being the cause of the rise of Knowledge, even then, tayoh, between the two which are the causes of Liberation; Karma-yoga, tu, however; visisyate, excels; karma-sannyasat, over mere renunciation of actions. Thus He extols Karma-yoga. [Karma-yoga is better than renunciation of actions that is not based on Knowledge.] Why? In answer the Lord says:

5.3 He who does not hate and does not crave should be known as a man of constant renunciation.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

5.3 For, O mighty-armed one, he who is free from duality becomes easily freed from bondage. That performer of Karma-yoga, yah, who; na dvesti, does not hate anything; and na kanksati, does not crave; jneyah, should be known; as nitya-sannyasi, a man of constant [A man of constant renunciation: He is a man of renunciation ever before the realization of the actionless Self.] renunciation. The meaning is that he who continues to be like this in the midst of sorrow, happiness and their sources should be known as a man of constant renunciation, even though engaged in actions. Hi, for; mahabaho, O mighty-armed one; nirdvandvah, one who is free from duality; pramucyate, becomes freed; sukham, easily, without trouble; bandhat, from bondage. It is reasonable that in the case of renunciation and Karma-yoga, which are opposed to each other and can be undertaken by different persons, there should be opposition even between their results; but it canot be that both of them

surely lead to Liberation. When such a question arises, this is the answer stated:

5.4 The fools, not the learned ones, speak of Sankhya (the path of Knowledge) and (Karma-) yoga as different. Any one who properly resorts to even one (of them) gets the result of both.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

5.4 Balah, the fools; na panditah, not the learned ones; pravadanti, speak of; sankhya-yogau, Sankhya [Sankhya, i.e. monasticism, is that which is suited for sankhya, Self-inquiry.] (the Path of Knowledge) and (Karma-)yoga; as prthak, different, having opposite and different results. The learned ones, the wise, however, admit one, unconflicting result. How? Any one who samyak, properly; asthitah, resorts to, i.e. follows; ekam api, even one, between the Path of Knowledge and (Karma-) yoga; vindate, gets; phalam, the result; ubhayoh, of both. For, the result of both is that Liberation itself. Therefore there is no conflict with regard to the result. Objection: After beginning the topic with the words, 'renunciation' and '(Karma-) yoga', how is it that the Lord speaks of the identity

of the results of the path of Knowledge and (Karma-) yoga, which is beside the point? Reply: This defect does not arise. Although the question was put by Arjuna merely with regard to renunciation and Karma-yoga, yet the Lord, without actually avoiding them, and by adding something special which was intended by Him, gave the answer by expressing them through other words, 'Sankhya' and '(Karma-) yoga'. Those very 'renunciation and 'Karma-yoga', when they are (respectively) associated with Knowledge and such of Its means as equanimity etc., are meant by the words 'Sankhya' and 'yoga'. This is the Lord's veiw. Therefore there is no discussion out of the context. How can the result of both be attained by the proper performance of only one? The answer is:

5.5 The State [Sthana (State) is used in the derivative sense of 'the place in which one remains established, and from which one does not become relegated'.] that is reached by the Sankhyas, that is reached by the yogis as well. He sees who sees Sankhya and yoga as one.

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5.5 Sthanam, the State called Liberation; yat prapyate, that is reached; sankhyaih, by the Sankhyas, by the monks steadfast in Knowledge; tat prapyate, that is reached; yogaih, by the yogis; api, as well. The yogis are those who, as a means to the attainment of Knowledge, undertake actions by dedicating them to God without seeking any result for themselves. The purport is that, by them also that Stated is reached through the process of acquiring monasticism which is a result of the knowledge of the supreme Reality. Therefore, sah, he; pasyati, sees truly; yah, who; pasyati, sees; Sankhya and yoga as ekam, one, because of the identity of their results. This is the meaning. Objection: If this be so, then monasticism itself excels yoga! Why, then, is it said, 'Among the two, Karma-yoga, however, excels renunciation of actions'? Reply: Hear the reason for this: Having is veiw the mere giving up of actions and Karma-yoga, your question was as to which one was better of the two. My answer was accordingly given that Karma-yoga excels renunciation of actions (resorted to) without Knowledge is Sankhya. This is what was meant by me. And that is indeed yoga in the highest sense. However, that which is the Vedic Karma-yoga is figuratively spoken of as yoga and renunciation since it leads to it (supreme

Knowledge). How does it lead to that? The answer is:

5.6 But, O mighty-armed one, renunciation is hard to attain without (Karma-) yoga. The meditative man equipped with yoga attains Brahman without delay.

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5.6 Tu, but, O mighty-armed one; sannyasah, renunciation, in the real sense; duhkham aptum, is hard to attain; ayogatah, without (Karma-) yoga. Munih, the meditative man-the word muni being derived in the sense of one who meditates on the real nature of God; yoga-yuktah, equipped with yoga, with Vedic Karma-yoga in the form of dedication to God without thought of results (for oneself); adhigacchati, attains; brahma, Brahman; na cirena, without delay, very quickly. Therefore it was said by Me, 'Karma-yoga excels'. [Karma-yoga leads to enlightenment through the stages of attenuation of attachment, withdrawal of the internal and external organs from their objects, and their inclination towards the indwelling Self. (Also see Commentary on 5.12).] The monasticism under

discussion is called Brahman because it leads to knowledge of the supreme Self, as stated in the Upanisad, 'Nyasa (monasticism) is Brahman. Brahman is verily the supreme' (Ma. Na. 21.2) Brahman means monasticism in the real sense, consisting in steadfastness to the knowledge of the supreme Self.

5.7 Endowed with yoga, [i.e. devoted to the performance of the nitya and naimittika duties.] pure in mind, controlled in body, a conqueror of the organs, the Self of the selves of all beings-he does not become tainted even while performing actions. [The construction of the sentence is this: When this person resorts to nitya and naimittika rites and duties as a means to the achievement of fully Illumination, and thus becomes fully enlightened, then, even when he acts through the apparent functions of the mind, organs, etc., he does not become afflected.]

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5.7 When again, as a means to attain full enlightenment, this person becomes yoga-yuktah, endowed with yoga; visuddhatma, pure in mind;

vijitatma, controlled in body; jitendriyah, a conqueror of the organs; and sarva-bhutatma-bhutatma, the Self of the selves of all beings-one whose Self (atma), the inmost consciousness, has become the selves (atma) of all beings (sarva-bhuta) beginning from Brahma to a clump of grass-, i.e., fully illumined; (then,) thus continuing in that state, he na lipyate, does not become tainted; kurvan api, even while performing actions for preventing mankind from going astray. That is to say, he does not become bound by actions. And besides, this person does not act in the real sense. Hence,

5.8-5.9 Remaining absorbed in the Self, the knower of Reality should think, 'I certainly do not do anything', even while seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, speaking, releasing, holding, opening and closing the eyes-remembering that the organs function in relation to the objects of the organs.

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5.8 Yuktah, remaining absorbed in the Self; tattva-vit, the knower of Reality-knower of the real nature

of Truth, of the Self, i.e., the seer of the supreme Reality; manyeta, should think; 'na karomi eva, I certainly do not do; kincit, anything.' Having realized the Truth, when or how should he think? This is being answered; Api, even; pasyan, while seeing; srnvan, hearing; sprsan, touching; jighran, smelling; asnan, eating; gacchan, moving; svapan, sleeping; svasan, breathing; pralapan, speaking; visrjan, releasing; grhnan, holding; unmisan, opening; nimisan, closing the eyes. All these are to be connected with the above manyeta (should think). For the man who has known the Truth thus, who finds nothing but inaction in action-in all the movements of the body and organs-, and who has full realization, there is competence only for giving up all actions because of his realization of the nonexistence of actions. Indeed, one who proceeds to drink water in a mirage thinking that water is there, surely does not go there itself for drinking water even after knowing that no water exists there!

5.10 One who acts by dedicating actions to Brahman and by renouncing attachment, he does not become polluted by sin, just as a lotus leaf is not by water.

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5.10 On the other hand, again, one who is ignorant of the Truth and is engaged in Karma-yoga, yah, who; karoti, acts; adhaya, by dedicating, by surrendering; all karmani, actions; brahmani, to Brahman, to God; with the idea, 'I am working for Him, as a servant does everything for his master', and tyaktva, by renouncing; sangam, attachment, even with regard to teh resulting Liberation; sah, he; na lipyate, does not get polluted, is not affected; papena, by sin; iva, just as; padma-patram, a lotus leaf; is not ambhasa, by water. The only result that will certainly accrue from such action will be the purification of the heart.

5.11 By giving up attachment, the yogis undertake work merely through the body, mind, intellect and even the organs, for the purification of themselves.

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5.11 Since tyaktva, by giving up sangam, attachment with regard to results; yoginah, the

yogis, men of action; kurvanti, undertake; karma, work; kevalaih, merely- this word is to be construed with each of the words, body etc., so as to deny the idea of ownership with regard to all actions-; kayena, through the body; manasa, through the mind; buddhya, through the intellect; and api, even; indriyaih, through the organs, which are devoid of the idea of ownership, which are unassociated with ownership thus: 'I act only for God, and not for my gain'; atmasudhaye, for the purification of themselves, i.e., for the purification of the heart, therefore you have competence only for that. So you undertake action alone. And also since,

5.12 Giving up the result of work by becoming resolute in faith, one attains Peace arising from steadfastness. One who is lacking in resolute faith, being attached to the result under the impulsion of desire, becomes bound.

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5.12 Tyaktva, giving up; karma-phalam, the result of work; yuktah, by becoming resolute in faith, by having this conviction thus-'Actions are for God,

not for my gain'; apnoti, attains; santim, Peace, called Liberation; naisthikim arising from steadfastness. It is to be understood that he attains this through the stages of purification of the heart, acquisition of Knowledge, renunciation of all actions, and steadfastness in Knowledge. On the other hand, however, he who is ayuktah, lacking in resolute faith; he, phale saktah, being attached to result; thinking, 'I am doing this work for my gain'; kama-karena, under the impulsion of desire-kara is the same as karana (action); the action of desire (kama-kara; under that impulsion of desire, i.e. being prompted by desire; nibadhyate, gets bound. Therefore you become resolute in faith. This is the idea. But one who has experienced the supreme Reality-

5.13 The embodied man of self-control, having given up all actions mentally, continues happily in the town of nine gates, without doing or causing (others) to do anything at all.

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5.13 Aste, he continues; sukham, happily; sannyasya, having given up; sarva-karmani, all

actions-nitya, naimittika, kamya and nisiddha (prohibited actions); [See note on p. 128.-Tr.] manasa, mentally, through discriminating wisdom-i.e. having given up (all actions) by seeing inaction in action, etc. Freed from the activities of speech, mind and body, effortles, placid in mind, and devoid of all external wants which are different from the Self, he continues happily. This is what has been said. Where and how does the vasi, man of self-control, i.e. one who has his organs under control, remain? This is being answered: Nava-dvare pure, in the town with nine gates, of which seven [Two ears, two eyes nostrils, and mouth.] are in the head for one's own experiences, and two are below for urination and defecation. As possessed of those gates, it is called the 'town with nine gates'. Being like a town, the body is called a town with the Self as its only master. And it is inhabited by the organs, mind, intellect and objects, like citizens, as it were, which serve its needs and which are productive of many results and experience. Renouncing all actions, the dehi, embodied one, resides in that town with nine gates. Objection: What is the need of this specification? For all embodied beings, be they monks or not, reside in bodies to be sure! That being so, the specification is needless. The answer

is: The embodied one, however, who is unenlightened, who perceives merely the aggregate of the body and organs as the Self, he, in his totality, thinks, 'I am in a house, on the ground, or on the seat.' For one who experiences the body alone as the Self, there can certainly be no such conviction as, 'I am in the body, like one's being in a house.' But, for one who realizes the Self as distinct from the aggregate of body etc. it becomes reasonable to have the conviction, 'I am in the bdoy. It is reasonable that as a result of knowledge in the form of discriminating wisdom, there can be a mental renunciation of the actions of others, which have been ignorantly superimposed on the supreme Self. Even in the case of one in whom has arisen discriminating wisdom and who has renounced all actions, there can be, like staying in a house, the continuance in the body itself-the town with nine gates-as a consequence of the persistence of the remnants of the results of past actions which have started bearing fruit, because the awareness of being distinct (from the body) arises while one is in the body itself. Form the point of veiw of the difference between the convictions of the enlightened and the unenlightened persons, the qualifying words, 'He continues in the body itself', do have a purpose to serve. Although it has been

stated that one continues (in the body) by relinquishing actions of the body and organs ignorantly superimposed on the Self, still there may be the apprehesion that direct or indirect agentship inheres in the Self. Anticipating this, the Lord says: na eva kurvan, without himself doing anything at all; and na karayan, not causing (others) to do, (not) inducing the body and organs to activity. Objection: Is it that the direct or indirect agentship of the embodied one inheres in the Self and ceases to be after renunciation, as the movement of a traveller ceases with the stoppage of his movement? Or, is it that they do not exist owing to the very nature of the Self? As to this, the answer is: The Self by Its nature has neither direct nor indirect agentship. For it was stated, 'It is said that...This (Self) is unchangeable' (2.25). 'O son of Kunti, although existing in the body, It does not act, nor is It affected' (13.31). And it is also stated in the Upanisad, 'It seems to meditate, as it were; It seems to move, as it were' (Br. 4.3.7).

5.14 The Self does not create agentship or any objects (of desire) for anyone; nor association with the results of actions. But it is Nature that acts.

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5.14 Prabhuh, the Self; na srjati, does not create; lokasya, for anyone; kartrtvam, agentship, by saying 'Do this'; or even karmani, any objects-such objects as chariot, pot, palace, etc. which are intensely longed for; nor even karma-phala-samyogam, association with the results of actions-association of the creator of a chariot etc. with the result of his work. Objection: If the embodied one does not do anything himself, and does not make others do, then who is it that engages in work by doing and making others do? The answer is: Tu, but; it is svabhavah, Nature- one's own (sva) nature (bhava)-characterized as ignorance, Maya, which will be spoken of in, 'Since this divine Maya' (7.14); pravartate, that acts. But from the highest standpoint-

5.15 The Omnipresent neither accepts anybody's sin nor even virtue. Knowledge remains covered by ignorance. Thereby the creatures become deluded.

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5.15 Vibhuh, the Omnipresent; na adatte, neither accetps; kasyacit, anybody's-even a adevotee's; papam, sin; na ca eva, nor even; does He accept sukrtam, virtue offered by devotees. Why then are such virtuous acts as worship etc. as also sacrifices, charity, oblation, etc. worship etc. as also sacrifices, charity, oblation, etc. offered by devotees? To this the Lord says: Jnanam, knowledge, discriminating wisdom; remains avrtam, covered; ajnanena, by ignorance. Tena, thereby; jantavah, the creatures, the non-discriminating people in the world; muhyanti, become deluded thus-'I do; I make others do; I eat; I make others eat.'

5.16 But in the case of those of whom that ignorance of theirs becomes destroyed by the knowledge (of the Self), their Knowledge, like the sun, reveals that supreme Reality.

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5.16 Tu, but; yesam, in the case of those creatures; of whom tat ajnanam, that ignorance; atmanah, of

theirs-being covered by which ignorance creatures get deluded-; nasitam, becomes destroyed; jnanena, by knowledge, by discriminating knowledge concerning the Self; tesam, their; jnanam, knowledge; adityavat, like the sun; prakasayati, reveals, in the same way as the sun reveals all forms whatever; tat-param, that supreme Reality, the Reality which is the highest Goal, the totality of whatever is to be known.

5.17 Those who have their intellect absorbed in That, whose Self is That, who are steadfast in That, who have That as their supreme Goal-they attain the state of non-returning, their dirt having been removed by Knowledge.

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5.17 Tat-buddhayah, those who have their intellect absorbed in That, [Here Ast. reads 'tasmin brahmani, in that Brahman'.-Tr.] in the supreme Knowledge which has been revealed; tat-atmanah, whose Self is That, who have That (tat) supreme Brahman Itself as their Self (atma); tat-nisthah, who are steadfast in That-nistha is intentness, exclusive

devotion; they are called tat-nisthah who become steadfast only in Brahman by renouncing all actions; and tat-parayanah, who have That as their supreme (para) Goal (ayana), who have That alone as their supreme Resort, i.e. who are devoted only to the Self; those who have got their ignorance destroyed by Knowledge-those who are of this kind-, they gacchanti, attain; apunaravrttim, the state of non-returning, non-association again with a body; jnana-nirdhuta-kalmasah, their dirt having been removed, destroyed, by Knowledge. Those whose dirt (kalmasa), the defect in the form of sin etc., which are the cause of transmigration, have been removed, destryed (nirdhuta), by the aforesaid Knowledge (jnana) are jnana-nirdhuta-kalmasah, i.e. the monks. How do those learned ones, whose ignorance regarding the Self has been destroyed by Knowledge, look upon Reality? That is being stated:

5.18 The learned ones look with equanimity on a Brahmana endowed with learning and humality, a cow, an elephant and even a dog as well as an eater of dog's meat.

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5.18 Panditah, the learned ones; sama-darsinah, look with equanimity; brahmane, on a Brahmana; vidya-vinayasampanne, endowed with learning and humility-vidya means knowledge of the Self, and vinaya means pridelessness-, on a Brahmana who has Self-knowledge and modesty; gavi, on a cow; hastini, on an elephant; ca eva, and even; suni, on a dog; ca, as well as; svapake, on an eater of dog's meat. Those learned ones who are habituated to see (equally) the unchanging, same and one Brahman, absolutely untouched by the qualities of sattva etc. and the tendencies created by it, as also by the tendencies born of rajas and tamas, in a Brahmana, who is endowed with Knowledge and tranquillity, who is possessed of good tendencies and the quality of sattva; in a cow, which is possessed of the middling quality of rajas and is not spiritually refined; and in an elephant etc., which are wholly and absolutely imbued with the quality of tamas-they are seers of equality. Objection: On the strength of the text, 'A sacrificer incurs sin by not adoring equally one who is an equal, and by adoring equally one who is an equal, to himself' (Gau. Sm. 17.20), are not they sinful, whose food should not be eaten? Reply: They are not open to the charge. Objection: How?

5.19 Here [i.e. even while living in the body.] itself is rebirth conquered by them whose minds are established on sameness. Since Brahman is the same (in all) and free from defects, therefore they are established in Brahman.

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5.19 Iha eva, here itself, even while they are living; is sargah, rebirth; jitah, conquered, overcome; taih, by them, by the learned ones who see with equanimity; yesam, whose; manah, minds, the internal organs; are sthitam, established, made steadfast; samye, on sameness, in Brahman that exists as the same in all beings. It is nirdosam, free from defects. Because of Its existence in such mean objects as an eater of dog's meat, etc., though It is supposed by fools to be affected by the defects of those (objects), still It remains untouched by those blemishes, hi, because It is free from defects. Nor even is It differentiated by Its qualities, since Consciousness is free from qualifications. And the Lord will speak of desires etc. (cf. 13.6 etc.) as the attributes of the aggregate of body and organs, and

will also say, 'Being without beginning and without qualities' (13.31). Nor even are there the ultimate distinctions which can create differentiation in the Self, [According to the Vaisesikas, everything is possessed of not only qualities but also of antya-visesa (ultimate distinction), which is a category like substance, quality, action, etc. This distinction makes every entity different from other entities. Thus, individual souls have their own ultimate distinctions by the very fact that they are individuals. Vedanta denies such a category. Besides, the Self is one and omnipresent. Therefore there is nothing else from which It can be distinguished.-Tr.] because there is nothing to prove that these ultimate distinctions exist in every body. Hence, samam brahma, Brahman is the same and one. Tasmat, therefore; te, they; sthitah, are established; brahmani, in Brahman Itself. As a result, not even a shade of defect touches them. For they have no self-identification in the form of perceiving the aggregate of body etc. as the Self. On the other hand, that statement (Gau. Sm. 17.20) refers to the man who has self-identification in the form of perceiving the aggregate of body, (organs) etc. as the Self, for that statement-'A sacrificer incurs sin by not adoring equally one who is an

equal, and by adoring equally one who is not equal to himself, pointedly refers to persons who are the objects of adoration. It is indeed seen that in worship, charity, etc. the determining factors are the possession of such special qualities as being 'a knower of Brahman', 'versed in the six auxiliary branches of Vedic learning', and 'versed in the four Vedas'. But Brahman is bereft of association with all qualities and defects. This being so, it is logical that they are established in Brahman. And 'adoring an equal, ...an unequal,' etc. has reference to men of action. [Those engaged in actions with a sense of agentship, etc.-Tr.] But this subject under consideration, beginning from 'The embodied man...having given up all actions mentally' (13) to the end of the chapter, is concerning one who has given up all actions. Since the Self is Brahman which is without blemish and is the same (in all), therefore-

5.20 A knower of Brahman, who is established in Brahman, should have his intellect steady and should not be deluded. He should not get delighted by getting what is desirable, nor become dejected by getting what is undesirable.

5.20 Brahmavit, a knower of Brahman, as described; sthitah, who is established; brahmani in Brahman- who is not a performer of actions, i.e. one who has renounced all actions; sthira-buddhih, should have his intellect steady-the man of steady intellect is one who has the unwavering, firm conviction of the existence of the one and the same taintless Self in all beings; and further, asammudhah, he should not be deluded, he should be free from delusion. Na prahrsyet, he should not get delighted; prapya, by getting; priyam, what is desirable; na ca udvijet, and surely, neither should he become dejected; prapya, by getting; apriyam, what is undesirable-because the acquisition of the desirable and the undesirable are causes of [Ast.'s reading is 'horsa-visadau kurvate, cause happiness and sorrow' in place of 'harsa-visada-sthane, sources of happiness and sorrow', which (latter) reading occurs in G1. Pr. and A.A.-Tr.] happiness and sorrow for one who considers the body as the Self; not for the one who has realized the absolute Self, since in his case there can be no acquisition of desirable and undesirable objects. Further, the one who is established in Brahman-

5.21 With his heart unattached to external objects, he gets the bliss that is in the Self. With his heart absorbed in meditation on Brahman, he acquires undecaying Bliss.

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5.21 Asakta-atma, with his heart, internal organ, unattached, bahya-sparsesu, to external objects-sparsah means objects that are contacted, viz sound etc.; bahya-sparsah means those things which are external (bahya) and are objects of contact; that person who thus has his heart unattached, who derives no happiness from objects; he vindati, gets that sukham, bliss; yat, which is; atmani, in the Self. Brahma-yoga-yukta-atma, with his heart absorbed in meditation on Brahman-meditation (yoga) on Brahman is brahma-yoga; one whose internal organ (atma) is absorbed in (yukta), engaged in, that meditation on Brahman is brahma-yoga-yukta-atma; he asnute, acquires; aksayam, undecaying; sukham, Bliss. So, he who cherishes undecaying happiness in the Self should withdraw the organs from the momentary

happiness in external objects. This is the meaning. For this reason also one should withdraw:

5.22 Since enjoyments that result from contact (with objects) are verily the sources of sorrow and have a beginning and an end, (therefore) O son of Kunti, the wise one does not delight in them.

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5.22 Hi, since; bhogah, enjoyments; ye samsparsajah, that result from contact with objects, that arise from contact between the objects and the organs; are eva, verily; duhkha-yonayah, sources of sorrow, because they are creations of ignorance. It is certainly a matter of experience that physical and other sorrows are created by that itself. By the use of the word eva (verily), it is understood that, as it happens here in this world, so does it even in the other world. Realizing that there is not the least trace of happiness in the world, one should withdraw the organs from the objects which are comparable to a mirage. Not only are they sources of sorrow, they also adi-antavantah, have a beginning and an end. Adi (beginning) of enjoyments consists in the contact between objects

and senses, and their end (anta), indeed, is the loss of that contact. Hence, they have a beginning and an end, they are impermanent, being present in the intervening moment. This is the meaning. (Therefore) O son of Kunti, budhah, the wise one, the discriminating person who has realized the Reality which is the supreme Goal; na ramate, does not delight; tesu, in them, in enjoyments. For delight in objects is seen only in very foolish beings, as for instance in animals etc. This extremely painful evil, which is opposed to the path of Bliss and is the source of getting all miseries, is difficult to resist. Therefore one must make the utmost effort to avoid it. Hence the Lord says:;

5.23 One who can withstand here itself-before departing from the body-the impulse arising from desire and anger, that man is a yogi; he is happy.

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5.23 Yah saknoti, one who can, is able to; sodhum, withstand; iha eva, here itself, while alive; prak, before; sarira-vimoksanat, departing from the body, till death-. Death is put as a limit because the

impulse of desire and anger is certanily inevitable for a living person. For this impulse has got infinite sources. One should not relax until his death. That is the idea. Kama, desire, is the hankering, thirst, with regard to a coveted object-of an earlier experience, and which is a source of pleasure-when it comes within the range of the senses, or is heard of or remembered. And krodha, anger, is that repulsion one has against what are adverse to oneself and are sources of sorrow, when they are seen, heard of or remembered. That impulse (veda) which has those desire and anger as its source (udbhava) is kama-krodha-udbhava-vegah. The impulse arising from desire is a kind of mental agitation, and has the signs of horripilation, joyful eyes, face, etc. The impulse of anger has the signs of trembling of body, perspiration, bitting of lips, red eyes, etc. He who is able to withstand that impulse arising from desire and anger, sah narah, that man; is yuktah, a yogi; and sukhi, is happy, in this world. What kind of a person, being established in Brahman, attains Brahman? The Lord says:

5.24 One who is happy within, whose pleasure is within, and who has his light only within, that

yogi, having become Brahman, attains absorption in Brahman.

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5.24 Yah antah-sukhah, one who is happy within, in the indwelling Self; and so also antar-aramah, has pleasure within-he disports only in the Self within; similarly, antar-jyotih eva, has his light only within, has the indwelling Self alone as his light; [He has not to depend on the organs like ear etc. for acquiring knowledge.] sah yogi, that yogi; yah, who is of this kind; brahma-bhutah, having become Brahman, even while he is still living; adhigacchati, attains; brahma-nirvanam, absorption in Brahman-gets Liberation. Besides,

5.25 The seers whose sins have been attenuated, who are freed from doubt, whose organs are under control, who are engaged in doing good to all beings, attain absorption in Brahman.

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5.25 Rsayah, the seers, those who have full realization, the monks; ksina-kalmasah, whose sins, defects like sin etc., have been attenuated; chinna-dvaidhah, who are freed from doubt; yata-atmanah, whose organs are under control; ratah, who are engaged; sarvabhutahite, in doing good to all beings-favourably disposed towards all, i.e. harmless; labhante, attain; brahma-nirvanam, absorption in Brahman, Liberation. Further,

5.26 To the monks who have control over their internal organ, who are free from desire and anger, who have known the Self, there is absorption in Brahman either way.

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5.26 Yatinam, to the monks; yata-cetasam, who have control over their internal organ; kama-krodha-viyuktanam, who are free from desire and anger; vidita-atmanam, who have known the Self, i.e. who have full realization; vartate, there is; brahma-nir-vanam, absorption in Brahman, Liberation; abhitah, either way, whether living or dead. Immediate Liberation of the monks who are steadfast in full realization has been stated. And

the Lord has said, and will say, at every stage that Karma-yoga, undertaken as a dedication to Brahman, to God, by surrendering all activities [The activities of body, mind and organs] to God, leads to Liberation through the stages of purification of the heart, attainment of Knowledge, and renunciation of all actions. Thereafter, now, with the idea, 'I shall speak elaborately of the yoga of meditation which is the proximate discipline for full realization,' the Lord gave instruction through some verses in the form of aphorisms:

5.27-5.28 Keeping the external objects outside, the eyes at the juncture of the eye-brows, and making equal the outgoing and incoming breaths that move through the nostrils, the contemplative who has control over his organs, mind and intellect should be fully intent on Liberation and free from desire, fear and anger. He who is ever is verily free.

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5.27 Krtva, keeping; bahyan, the external; sparsan, objects-sound etc.; bahih, outside: To one who does not pay attention to the external objects like sound

etc., brought to the intellect through the ear etc., the objects become verily kept outside. Having kept them out in this way, and (keeping) the caksuh, eyes; antare, at the juncture; bhruvoh, of the eye-brows (-the word 'keeping' has to be supplied-); and similarly, samau krtva, making equal; prana-apanau, the outgoing and the incoming breaths; nasa-abhyantara-carinau, that move through the nostrils; munih, the contemplative-derived (from the root man) in the sense of contemplating-, the monk; yata-indriya-mano-buddhih, who has control over his organs, mind and intellect; should be moksa-para-yanah, fully intent on Liberation-keeping his body is such a posture, the contemplative should have Liberation itself as the supreme Goal. He should be vigata-iccha-bhaya-krodhah, free from desire, fear and anger. The monk yah, who; sada, ever remains thus; sah, he; is muktah yah, who;sada, ever remains thus; sah, he; is muktah, ever, verily free. He has no other Liberation to seek after. What is there to be realized by one who has his mind thus concentrated? The answer this is beig stated:

5.29 One attains Peace by knowing Me who, as the great Lord of all the worlds, am the enjoyer of

sacrifices and austerities, (and) who am the friend of all creatures.

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5.29 Rcchati, one attains; santim, Peace, complete cessation of transmigration; jnatva, by knowing; mam, Me who am Narayana; who, as the sarva-loka-mahesvaram, great Lord of all the worlds; am the bhoktaram, enjoyer (of the fruits); yajna-tapasam, of sacrifices and austerities, as the performer and the Deity of the sacrifices and austerities (respectively); (and) who am the suhrdam, friend; sarva-bhutanam, of all creatures-who am the Benefactor of all without consideration of return, who exist in the heart of all beings, who am the dispenser of the results of all works, who am the Witness of all perceptions.

## Chapter 6

6.1 The Blessed Lord said -- He who performs an action which is his duty, without depending on the result of action, he is a monk and a yogi; (but) not (so in) he who does not keep a fire and is actionless.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

6.1 Anasritah, without depending on;-on what?-on that which is karma-phalam, the result of action-i.e. without craving for the result of action-. He who craves for the results of actions becomes dependent on the results of actions. But this person is the opposite of such a one. Hence (it is said), 'wihtout depending on the result of action. Having become so, yah he who; karoti, performs accomplishes; (karma, an action;) which is his karyam, duty, the nityakarmas such as Agnihotra etc. which are opposed to the kamya-karmas-. Whoever is a man of action of this kind is distinguished from the other men of action. In order to express this idea the Lord says, sah, he ; is a sannyasi, monk, and a yogi. Sanyyasa, means

renunciation. he who is possessed of this is a sannyasi, a monk. And he is also a yogi. Yoga means concentration of mind. He who has that is a yogi. It is to be understood that this man is possessed of these qualities. It is not to be understood that, only that person who does not keep a fire (niragnih) and who is actionless (akriyah) is a monk and a yogi. Niragnih is one from whom the fires [viz Garhapatya, Ahavaniya, Anvaharya-pacana, etc.], which are the accessories of rites, have bocome dissociated. By kriya are mean austerity, charity, etc. which are performed wityout fire. Akriyah, actionless, is he who does not have even such kriyas. Objection: Is it not only with regard to one who does not keep a fire and is acitonless that monasticsm and meditativeness are well known in the Vedas, Smrtis and scriptures dealing with meditation? Why are monasticism and meditativeness spoken of here with regard to one who keeps a fire and is a man of action-which is not accepted as a fact? Reply: This defect does not arise, because both are sought to be asserted in some secondary sense. Objection: How is that? Reply: His being monk is by virtue of his having given up hankering for the results of actions; and his being a man of meditation is from the fact of his doing actions as accesories to meditation or from

his rejection of thoughts for the results of actions which cause disturbances in the mind. Thus both are used in a figurative sense. On the contrary, it is not that monasticism and meditativeness are meant in the primary sense. With a veiw to pointing out this idea, the Lord says:

6.2 That which they call monasticism, know that to be Yoa, O Pandava, For, nobody who has not given up expectations can be a yogi.

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6.2 Yam, that which is characterized by the giving up of all actions and their results; which prahuh, they, the knowers of the Vedas and the Smrtis, call; sannyasam iti, monasticism, in the real sense; viddhi, known; tam, that monasticism in the real sense; to be yogam, Yoga, consisting in the performance of actions, O Pandava. Accepting what kind of similarity between Karma-yoga, which is characterized by engagement (in actions), and its opposite, renunciation in the real sense, which is characterized by cessation from work, has their equation been stated? When such an apprehension arises, the answer is this; From the

point of view of the agent, there does exist a simialrity of Karma-yoga with real renunciation. For he who is a monk in the real sense, from the very fact of his having given up all the means needed for accomplishing actions, gives up the thought of all actions and their results-the source of desire that leads to engagement in work. [Thoughts about an object lead to the desire for it, which in turn leads to actions for getting it. (Also see note under 4.19)] also, even while performing actions, gives up the thought for results. Pointing out this idea, the Lord says: Hi, for; kascit, nobody, no man of action whosoever; asannyasta-sankalpah, who has not given up expactaions-one by whom has not been renounced expectation, anticipation, of results;bhavati, becomes, i.e. can become; yogi, a yogi, a man of concentration, because thought of results is the cause of the disturbance of mind. Therefore, any man of action who gives up the thought of results would become a yogi, a man of concentration with an unperturbed mind, because of his having given up thought of results which is the cause of mental distractions. This is the purport. Thus, because of the similarity of real monasticism with Karma-yoga from the point of veiw of giving up by the agent, Karma-yoga is extolled as monasticism in,

'That which they call monasticism, know that to be Yoga, O Pandava.' Since Karma-yoga, which is independent of results, is the remote help to Dhyana-yoga, therefore it has been praised as monasticism. Thereafter, now the Lord shows how Karma-yoga is helpful to Dhyana-yoga:

6.3 For the sage who wishes to ascend to (Dhyana-) yoga, action is said to be the means. For that person, when he has ascended to (Dhyana-)yoga, inaction alone is said to be the means.

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6.3 Aruruksoh, for one who wishes to ascend, who has not ascended, i.e. for that very person who is unable to remain established in Dhyana-yoga;-for which person who is desirous to ascend?-munch, for the sage, i.e. for one who has renounced the results of actions;-trying to ascend to what?-yogam, to (Dhyana-) yoga; karma, action; ucyate, is said to be; the karanam, means. Tasya, for that person, again; yoga-arudhasya, when he has ascended to (Dhyana-) yoga; samah, inaction, withdrawl from all actions; eva, alone; ucyate, is said to be; karanam, the means for remaining

poised in the state of meditation. This is the meaning. To the extent that one withdraws from actions, the mind of that man who is at cease and self-controlled becomes concentrated. When this occurs, he at once becomes established in Yoga. And accordingly has it been said by Vyasa: 'For a Brahmana there is no wealth conparable to (the knowledge of) oneness, sameness, truthfulness, character, equipoise, harmlessness, straightforwardness and withdrawal from various actions' (Mbh. Sa. 175.37). After that, now is being stated when one becomes established in Yoga:

6.4 Verily, [Verily: This word emphasizes the fact that, since attachment to sense objects like sound etc. and to actions is an obstacle in the path of Yoga, therefore the removal of that obstruction is the means to its attainment.] when a man who has given up thought about everything does not get attached to sense-objects or acitons, he is then said to be established in Yoga.

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6.4 Hi, verily; yada, when; a yogi who is concentrating his mind, sarva-sankalpa-sannyasi,

who has given up thought about everything-who is apt to give up (sannyasa) all (sarva) thoughts (sankalpa) which are the causes of desire, for things here and hereafter; na anusajjate, does not become attached, i.e. does not hold the idea that they have to be done by him; indriya-arthesu, with regard to sense-objects like sound etc.; and karmasu, with regard to actions-nitya, naimittika, kamya and nisiddha (prohibited) because of the absence of the idea of their utility; tada, then, at that time; ucyate, he is said to be; yoga-arudhah, established in Yoga, i.e. he is said to have attained to Yoga. From the expression, 'one who has given up thought about eveything', it follows that one has to renounce all desires and all actions, for all desires have thoughts as their source. This accords with such Smrti texts as: 'Verily, desire has thought as its source. Sacrifices arise from thoughts' (Ma. Sm. 2.3); 'O Desire, I know your source. You surely spring from thought. I shall not think of you. So you will not arise in me' (Mbh. Sa. 177.25). And when one gives up all desires, renunciation of all actions becomes accomplished. This agrees with such Upanisadic texts as, '(This self is identified with desire alone.) What it desires, it resolves; what it resolves, it works out' (Br. 4.4.5); and also such Smrti texts as, 'Whatever actions a man does,

all that is the effect of desire itself' (Ma. Sm. 2.4). It accords with reason also. For, when all thoughts are renounced, no one can even move a little. So, by the expression, 'one who has given up thought about everything', the Lord makes one renounced all desires and all actions. When one is thus established in Yoga, then by that very fact one's self becomes uplifted by oneself from the worldly state which is replete with evils. Hence,

6.5 One should save oneself by oneself; one should not lower oneself. For oneself is verily one's onw friend; oneself is verily one's own enemy.

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6.5 Uddharet, one should save; atmanam, oneself sunk in the sea of the world; atmana, by oneself; one should save, ut-haret, should uplift (oneself) from that, i.e. make it attain the state of being established in Yoga. Na avasadayet, one should not lower, debase; atmanam, oneself. Hi, for; atma eva, oneself is verily; atmanah one's own; bandhuh, friend. Centainly there is no other friend who can bring about liberation from this world. In fact, even a friend is an obstacle to Liberation, he being the

source of such bondages as love etc. Therefore the emphatic statement, 'For one is one's own friend, is justifiable. Atma eva, oneself verily; is atmanah, one's own: ripuh, enemy. Anyone else who is an external harmful enemy, even he is of one's own making! Therefore the firm conclusion, 'oneself verily is one's own enemy's is reasonable. It has been said that 'oneself is verily one's own friend, oneself verily is one's own enemy.' As to that, (the self) [Ast. has this additional word, atma, self.-Tr.] of what kind is one's own friend, or (the self) of what kind is one's own enemy? This is being answered:

6.6 Of him, by whom has been conquered his very self by the self, his self is the friend of his self. But, for one who has not conquered his self, his self itself acts inimically like an enemy.

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6.6 Tasya, of him; yena, by whom; jitah, has been conquered, subdued; his eva atma, very self, the aggregate of body and organs; that atma, self; is bandhuh, the friend; atmanah, of his self. The idea is that he is a conqueror of his senses. Tu, but;

anatmanah, for one who has not conquered his self, who has no self-control; atma eva, his self itself; varteta, acts; satruvat, like an enemy; satrutve, inimically, with the attitude of an enemy. As an enemy, who is different from oneself, does harm to oneself, similarly one's self behaves like an enemy to oneself. This is the meaning. [If the body and organs are under control, they are helpful in concentrating one's mind on the Self; but, if they are not under control, they oppose this concentration.]

6.7 The supreme Self of one who has control over the aggregate of his body and organs, and who is tranquil, becomes manifest. (He should be equipoised) [These words are supplied to complete the sentence.] in the midst of cold and heat, happiness and sorrow, as also honour and dishonour.

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6.7 Parama-atma, the supreme Self; jita-atmanah, of one who has control over the aggregate of his body and organs; prasantasya, who is tranquil, who is a monk with his internal organ placid; samahitah,

becomes manifest, i.e. becomes directly manifest as his own Self. Moreover, (he should be equipoised) sita-usna-sukha-duhkhesu, in the midst of cold and heat, happiness and sorrow; tatha, as also; mana-apamanayoh in honour and dishonour, adoration and despise.

6.8 One whose mind is satisfied with knowledge and realization, who is unmoved, who has his organs under control, is sadi to be Self-absorbed. The yogi treats equally a lump of earth, a stone and gold.

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6.8 A yogi, jnana-vijnana-trpta-atma, whose mind is satisfied with knowledge and realization-jnana is thorough knowledge of things presented by the scriptures, but vijnana is making those things known from the scriptures a subject of one's own realization just as they have been presented; he whose mind (atma) has become contented (trpta) with those jnana and vijnana is jnana-vijnana-trpta-atma-; kutasthah, who is unmoved, i.e. who becomes unshakable; and vijita-indriyah, who has his organs under control;- he who is of this kind,

ucyate, is said to be; yuktah, Self-absorbed. That yogi sama-losta-asma-kancanah, treats equally a lump of earth, a stone and gold. Further,

6.9 He excels who has sameness of view with regard to a benefactor, a friend, a foe [Ari (foe) is one who does harm behind one's back.], a neutral, an arbiter, the hateful, [Dvesyah is one who openly hateful.] a relative, good people and even sinners.

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6.9 The first line of the verse beginning with 'benefactor,' etc. is a single compound word. Visisyate, he excels, i.e. he is the best among all those who are established in Yoga-(a different reading is vimucyate, he becomes free); sama-buddhih, who has sameness of view, i.e. whose mind is not engaged with the question of who one is and what he does; with regard to a suhrd, benefactor-one who does some good without consideration of return; mitram, a friend, one who is affectionate; arih, a foe; udasinah, a neutral, who sides with nobody; madhyasthah, an arbiter, who is a well-wisher of two conflicting parties; dvesyah, the hateful, who is repulsive to oneself; bandhuh, a

relative;- to all these as also sadhusu, with regard to good people, who follow the scriptures; api ca, and even; papesu, sinners, who perform prohibited actions-with regard to all of them. Therefore, to acquire this excellent result-

6.10 A yogi should constantly concentrate his mind by staying in a solitary place, alone, with mind and body controlled, free from expectations, (and) free from acquisition.

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6.10 A yogi, a man of meditation; satatam yunjita, should constantly concentrate; atmanam, his mind; sthitah, by staying; rahasi, in a solitary place, in mountain caves etc.; ekaki, alone, without any companion; yata-citta-atma, with mind and body controlled; nirasih, without expectations, free from hankering; and aparigrahah, free from acquisition. From the uise of the qualifying words, 'in a solitary place' and 'alone', it follows that (he has to undertake all these) after espousing monasticism. And even after renunciation, he should concentrate his mind by desisting from all acquisition. This is the meaning. Now then have to be stated the rules

regarding seat, food, movements, etc. as disciplines for yoga in the case of one practising concentration; as also the signs of one who has succeeded in Yoga, and the consequent result etc. Hence this is begun. Among these, the seat is being first spoken of:

6.11 Having firmly established in a clean place his seat, neither too high nor too low, and made of cloth, skin and kusa-grass, placed successively one below the other;

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6.11 See Commentary under 6.12

6.12 (and) sitting on that seat, he should concentrate his mind for the purification of the internal organ, making the mind one-pointed and keeping the actions of the mind and senses under control.

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6.12 Pratisthapya, having established; sthiram, firmly; sucau, in a clean; dese, place, which is

solitary, either naturally or through improvement; atmanah, his own; asanam, seat; na ati ucchritam, neither too high; na ati nicam, nor even too low; and that made of caila-ajina-kusa-uttram, cloth, skin, and kusa-grass, placed successively one below the other-the successive arrangement of cloth etc. here is in a reverse order to that of the textual reading-. What follows after thus establishing the seat? Upavisya, sitting; tatra, on that; asane, seat; yogam yunjyat, he should concentrate his mind. To what purpose should he concentrate his mind? In answer the Lord says: atma-visuddhaye, for the purification of the internal organ. How? Krtva, making; manah, the mind; ekagram, one-pointed,by withdrawing it from all objects; and yata-citta-indriya-kriyah, keeping the actions (kriyah) of the mind (citta) and senses (indriya) under control (yata). The external seat has been spoken of. Now is being stated how the posture of the body should be:

6.13 Holding the body, head and neck erect and still, being steady, looking at the tip of his own nose-and not looking around;

6.13 See Commentary under 6.14

6.14 He should remain seated with a placid mind, free from fear, firm in the vow of a celibate, and with the mind fixed on Me by controlling it through concentration, having Me as the supreme Goal.

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6.14 Dharayan, holding; kaya-siro-girvam, the body (torso), head and neck; samam, erect; and acalam, still-movement is possible for one (even while) holding these erect; therefore it is specified, 'still'-; sthirah, being steady, i.e. remaining steady; sampreksya, looking svam nasikagram, at tip of his own nose -looking at it intently, as it were; ca, and; anavalokayan, not looking; disah, around, i.e. not glancing now and then in various directions-. The words 'as it were' are to be understood because what is intended here is not an injunction for looking at the tip of one's own nose! What then? It is the fixing the gaze of the eyes by withdrawing it from external objects; and that is enjoined with a veiw to concentrating the mind. [What is sought to

be presented here as the primary objective is the concentration of mind. If the gaze be directed outward, then it will result in interrupting that concentration. Therefore the purpose is to first fix the gaze of the eyes within.] If the intention were merely the looking at the tip of the nose, then the mind would remain fixed there itself, not on the Self! In, 'Making the mind fixed in the Self' (25), the Lord will speak of concentrating the mind verily on the Self. Therefore, owing to the missing word iva (as it were), it is merely the withdrawl of the gaze that is implied by sampreksya (looking). Further, prasantatma, with a placid mind, with a mind completely at peace; vigata-bhih, free from fear sthitah, firm; brahmacari-vrate, in the vow of a celibate, the vow cosisting in serivce of the teacher, eating food got by beggin, etc.-firm in that, i.e. he should follow these; besides, mat-cittah, with the mind fixed on Me who am the supreme God; samyamya, by controlling; manah, the mind, i.e. by stopping the modifications of the mind; yuktah, through concentration, i.e. by becoming concentrated; asita, he should remain seated; matparah, with Me as the supreme Goal. Some passionate person may have his mind on a woman, but he does not accept the woman as his supreme Goal. What then? He accepts the king or Sive as his

goal. But this one (the yogi) not only has his mind on Me but has Me as his Goal. After that, now is being stated the result of Yoga:

6.15 Concentrating the mind thus for ever, the yogi of controlled mind achieves the Peace which culminates in Liberation and which abides in Me.

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6.15 Yunjan, concentrating; atmanam, the mind; evam, thus, according to the methods shown above; sada, for ever; the yogi, niyata-manasah, of controlled mind; adhi-gacchati, achieves; santim, the Peace, the indifference to worldly attachments and possessions; nirvana-paramam, which culminates in Liberation; and mat-samstham, which abides in Me. Now are bieng mentioned the rules about the yogi's food etc.:

6.16 But, O Arjuna, Yoga is not for one who eats too much, nor for one who does not eat at all; neither for one who habitually sleeps too long, nor surely for one who keeps awake.

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6.16 (Tu, but) O Arjuna, Yoga na asti, is not; atiasnatah, for one who eats too much, for one who eats food more than his capacity; na ca, nor is Yoga; anasnatah, for one who does not eat; ekantam, at all. This accords with the Vedic text, 'As is well known, if one eats that much food which is within one's capacity, then it sustains him, it does not hurt him; that which is more, it harms him; that which is less, it does not sustain him' (Sa. Br.; Bo. Sm. 2.7.22). Therefore, a yogi should not eat food more or less than what is suitable for him. Or the meaning is that Yoga is not for one who eats more food than what is prescribed for a yogi in the scriptures on Yoga. Indeed, the quantity has been mentioned in, 'One half of the stomach is to be filled with food including curries; the third quarter is to be filled with water; but the fourth quarter is to be left for the movement of air,' etc. Similarly, Yoga is not for ati svapna-silasya, one who habitually sleeps too long; and Yoga is na eva, surely not; jagratah, for one who keeps awake too long. How, again, does Yoga become possibel? This is being stated:

6.17 Yoga becomes a destroyer of sorrow of one whose eating and movements are regulated, whose effort in works is moderate, and whose sleep and wakefulness are temperate.

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6.17 Yogah bhavati, Yoga becomes; duhkha-ha, a destroyer of sorrow-that which destroys (hanti) all sorrows (duhkhani)-, i.e., Yoga destroys all worldly sorrows; yukta-ahara-viharasya, of one whose eating and movements are regulated- ahara (lit. food) means all that is gathered in, [According to the Commentator, ahara, which also means food, includes mental 'food as well. See Ch. 7.26.2.-Tr.] and vihara means moving about, walking; one for whom these two are regulated (yukta) is yukta-ahara-vihara-; and also yukta-cestasya, of one whose effort (cesta) is moderate (yukta); karmasu, in works; similarly, yukta-svapna-avabodhasya, of one whose sleep (svapna) and wakefulness (avabodha) are temperate (yukta), have regulated periods. To him whose eating and movements are

regulated, whose effort in work is moderate, whose sleep and wakefulness are temperate, Yoga becomes a destroyer of sorrows. When does a man become concentrated? That is being presently stated:

6.18 A man who has become free from hankering for all desirable objects is then said to be Self-absorbed when the controlled mind rests in the Self alone.

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6.18 A yogi, nihsprhah, who has become free from hankering, thirst; sarva-kamebhyah, for all desirable objects, seen and unseen; is tada, then; ucyate, said to be; yuktah, Self-absorbed; yada, when; the viniyatam, controlled; cittam, mind, the mind that has been made fully one-pointed by giving up thought of external objects; avatisthate, rests; atmani eva, in the non-dual Self alone, i.e. he gets established in his own Self. An illustration in being given for the mind of that yogi which has become Self-absorbed:

6.19 As a lamp kept in a windless place does not flicker, such is the simile thought of for the yogi whose mind is under control, and who is engaged in concentration on the Self.

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6.19 Yatha, as; a dipah, lamp; nivata-sthah, kept in a windless place; na ingate, does not flicker; sa upama, such is the simile-that with which something is compared is an upama (smile)-; smrta, thought of, by the knowers of Yoga who understand the movements of the mind; yoginah, for the yogi; yata-citasya, whose mind is under control; and yunjatah, who is engaged in; yogam, concentration; atmanah, on the Self, i.e. who is practising Self-absorption. By dint of practising Yoga thus, when the mind, comparable to a lamp in a windless place, becomes concentrated, then-

6.20 At the time when the mind restrained through the practice of Yoga gets withdrawn, and just when by seeing the Self by the self one remains contented in the Self alone [A.G. construes the word eva (certainly) with tusyati (remains contented).-Tr.];

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6.20 Yatra, at the time when; cittam, the mind; niruddham, restrained, entirely prevented from wandering; uparamate, gets withdrawn; yoga-sevaya, through the practice of Yoga; ca, and; yatra eva, just when, at the very moment when; pasyan, by seeing, by experiencing; atmanam, the Self, which by nature is the supreme light of Consciousness; atmana, by the self, by the mind purified by concentration; tusyati, one remains contented, gets delighted; atmani eva, in one's own Self alone-. [Samadhi is of two kinds, Samprajnata and Asamprajnata. The concentration called right knowledge (Samprajnata) is that which is followed by reasoning, discrimination, blisss and unqualified egoism. Asamprajnata is that which is attained by the constant practice of cessation of all mental activity, in which the citta retains only the unmanifested impressions.-Cf. C. W., Vol. I, 1962, pp. 210, 212. According to A.G. the verses upto 6.20 state in a general way the characteristics of samadhi. From the present verse to the 25th, Asamprajnata-samadhi is introduced and defined.-Tr.] Besides,

6.21 When one experienece that absolute Blisss which can be intuited by the intellect and which is beyond the senses, and being established (thus) this person surely does not swerve from Reality;

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6.21 Yatra, when, at the time when; vetti, one experiences; tat, that; atyantikam, absolute-which is verily limitless, i.e. infinite; sukham, Bliss; yat, which; buddhi-grahyam, can be intuited by the intellect, intuited by the intellect alone, without the help of the senses; and which is atindriyam, beyond the senses, i.e. not objective; (-when one experieneces this kind of Bliss) and sthitah, being established in the nature of the Self; ayam, this person, the illumined one; eva, surely; na calati, does not swerve; tattvatah, from that Reality-i.e. does not deviate from the nature of Reality-. Further,

6.22 Obtaining which one does not think of any other acquisition to be superior to that, and being established in which one is not perturbed even by great sorrow;

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6.22 Labdhva, obtaining; yam, which-by acquiring which Self-attainment; na manyate, one does not think; that there is aparam, any other; labham, acquisition; tatah adhikam, superior to that; and also, sthitah,being established; yasmin, in which Reality of the Self; na vicalyate, one is not perturbed; api, even; guruna, by great; duhkhena, sorrow, as may be caused by being struck with weapons, etc.-. The yoga that has been spoken of as a particular state of the Self, distinguished by its characterisics in the verses beginning with 'At the time when the mind gets withdrawn,' (20) etc.-

6.23 One should know that severance of contact with sorrow to be what is called Yoga. That Yoga has to be practised with perservance and with an undepressed heart.

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6.23 Vidyat, one should know; tat, that; duhkha-samyoga-viyogam, severance (viyoga) of contact (samyoga) with sorrow (duhkha); to be verily yoga-sanjnitam, what is called Yoga-i.e. oen should

know it through a negative definition. After concluding the topic of the result of Yoga, the need for pursuing Yoga is again being spoken of in another way in order to enjoin 'preservance' and 'freedom from depression' as the disciplines for Yoga: Sah, that; yogah, Yoga, which has the results as stated above; yoktavyah, has to be practised; niscayena, with perservance; and anirvinnacetasa, with an undepressed heart. That which is not (a) depressed (nirvinnam) is anirvinnam. What is that? The heart. (One has to practise Yoga) with that heart which is free from depression. This is the meaning. Again,

6.24 By totally eschewing all desires which arise from thoughts, and restraining with the mind itself all the organs from every side;

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6.24 See Commentary under 6.25

6.25 One should gradually withdraw with the intellect endowed with steadiness. Making the mind fixed in the Self, one should not think of anything whatsoever.

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6.25 Tyaktva, by eschewing; asesatah, totally, without a trace; sarvan, all; the kamam, desires; sankalpa-prabhavan, which arise from thoughts; and further, viniyamya, restraining; manasa eva, with the mind itself, with the mind endued with discrimination; indriya-gramam, all the organs; samantatah, from every side; uparamet, one should withdraw, abstain; sanaih sanaih, gradually, not suddenly;-with what?-buddhya, with the intellect;- possessed of what distinction?-dhrti-grhitaya, endowed with steadiness, i.e. with fortitude. Krtva, making manah, the mind; atma-samstham, fixed in the Self, with the idea, 'The Self alone is all; there is nothing apart from It'-thus fixing the mind on the Self; na cintayet, one should not think of; kincit api, anything whatsoever. Thisis the highest instruction about Yoga.

6.26 (The yogi) should bring (this mind) under the subjugation of the Self Itself, by restraining it from all those causes whatever due to which the restless, unsteady mind wanders away.

6.26 In the beginning, the yogi who is thus engaged in making the mind established in the Self, etat vasamnayet, should bring this (mind) under the subjugation; atmani eva, of the Self Itself; niyamya, by restraining; etat. it; tatah tatah, from all those causes whatever, viz sound etc.; yatah yatah, due to which, doe to whatever objects like sound etc.; the cancalam, restless, very restless; and therefore asthiram, unsteady; manah, mind; niscarati, wanders away, goes out due to its inherent defects. (It should be restrained) by ascertaining through discrimination those causes to be mere appearances, and with an attitude of detachment. Thus, through the power of practice of Yoga, the mind of the yogi merges in the Self Itself.

6.27 Supreme Bliss comes to this yogi alone whose mind has become perfectly tranquil, whose (quality of) rajas has been eliminated, who has become identified with Brahman, and is taintless.

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6.27 Uttamam, supreme, unsurpassable; sukham, Blisss; upaiti, comes; hi enam yoginam, to this yogi alone; prasanta-manasam, whose mind has become perfectly tranquil; santa-rejasam, whose (quality of) rajas has been eliminated, i.e. whose rajas, viz defects such as delusion etc. ['The five klesas, pain-bearing obstructions, are: ignorance, egoism, attachment, aversion, and clinging to life' (P.Y.Su.2.3).] have been destroyed; brahma-bhutam, who has become identified with Brahman, who is free even while living, who has got the certitude that Bramhman is all; and akalmasam, who is taintless, free from vice etc.

6.28 By concentrating his mind constantly thus, the taintless yogi easily attains the absolute Bliss of contact with Brahman.

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6.28 Sada yunjan, by constantly concentrating; atmanam, his mind; evam, thus, in the process stated; vigata-kalmasah, the taintles, sinless yogi, free from the obstacles to Yoga; sukhena, easily; asnute, attains; atayantam, absolute-that which exists by transcending limits-, supreme, unsurpassable; sukham, Bliss; of brahma-samsparsam, contact with Brahman-the Bliss that is in touch [In touch with, i.e. identified with, homogeneous with, in essential oneness with.] with the supreme Brahman. Now is being shown that result of Yoga which is the realization of identity with Brahman and which is the cause of the extinction of the whole mundane existence . [Liberation is conceived of in two ways-total cessation of sorrows, and attainment of unsurpassable Bliss.]

6.29 One who has his mind Self-absorbed through Yoga, and who has the vision of sameness every-where, see this Self existing in everything, and every-thing in his Self.

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6.29 Yoga-yukta-atma, one who has his mind Self-absorbed through Yoga, whose mind is merged in samadhi; and sarvatra-sama-darsanah, who has the vision of sameness everywhere-who has the vision (darsana) of sameness (sama-tva), the knowledge of identity of the Self and Brahman everywhere (sarvatra) without exception, in all divergent objects beginning from Brahma to immovable things; iksate, sees; atmanam, the Self, his own Self; sarva-bhuta-stham, existing in everything; and sarva-bhutani, everything from Brahma to a clump of grass; unified atmani, in his Self. The fruit of this realization of the unity of the Self is being stated:

6.30 One who sees Me in everything, and sees all things in Me-I do not out of his vision, and he also is not lost to My vision.

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6.30 Yah, one who; pasyati, sees; mam, Me, Vasudeva, who am the Self of all; sarvatra, in all things; ca, and; sees sarvam, all things, all created things, beginning from Brahma; mayi, in Me who am the Self of all;-aham, I who am God; na pranasyami, do not go out; tasya,of his vision-of

one who has thus realized the unity of the Self; ca sah, and he also; na pranasyati, is not lost; me, to My vision. That man of realization does not get lost to Me, to Vasudeva, because of the indentity between him and Me, for that which is called one's own Self is surely dear to one, and since it is I alone who am the seer of the unity of the Self in all.

6.31 That yogi who, being established in unity, adores Me as existing in all things, he exist in Me- in whatever condition he may be.

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6.31 This being so, i.e. after reiterating (in the first line of the present verse) the idea of full realization contained in the previous verse, the result of that (realization), viz Liberation, is being spoken of (in the second line): The yogi, the man of full realization; vartate, exists; mayi, in Me, in the supreme state of Visnu; sarvatha api, in whatever condition; vartamanah, he may be. He is verily ever-free. The idea is that he is not obstructed from Liberation by anything. Furthermore,

6.32 O Arjuna, that yogi is considered the best who judges what is happiness and sorrow in all beings by the same standard as he would apply to himself.
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6.32 Atma-aupamyena: Atma means the self, i.e. oneself. That by which a comparison is made is an upama. The abstract from of that is aupamya. Atma-aupamya means a standard as would be applicable to oneself. O Arjuna, yah, he who; pasyati, judges; sarvatra, in all beings; samam, by the same standard, in the same manner; atma-aupamyena, as he would apply to himself-. And what does he view with sameness? That is being stated: As sukham, happiness, is dear to me, so also is happiness agreeable to all creatures. Va, and-the word va is (used) in the sense of and; just as yadi, whatever; duhkham, sorrow is unfavourable, unwelcome to me, so also is sorrow unwelcome and unfavourable to all creatures. In this way, he looks upon happiness and sorrow as pleasant and unpleasant to all bengs, by the same standard as he would apply to himself. He does not act against anyone. That is , he is non-injurious. He who is thus non-injurious and steadfast in full

Illumination, sah, that yogi; paramah matah, is considered as the best among all the yogis. Noticing that his Yoga-as spoken of and consisting in full Illumination- is hard to acquire, Arjuna, with a view to hearing the sure means to its attainment, said:

6.33 Arjuna said -- O Madhusudana (Krsna), this Yoga that has been spoken of by You as sameness, I do not see its steady continuance, owing to the restlessness (of the mind).

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6.33 O Madhusudana, ayam, this; yogah, Yoga; yah proktah, that has been spoken of; tvaya, by You; samyena, as sameness; na pasyami, I do not see, I cannot conceive;-what?-etasya, its; sthiram, steady, undisturbed; sthitim, continuance; cancalatvat, owing to the unsteadiness of the mind, which is well known.

6.34 For, O Krsna, the mind is unsteady, turbulent, strong and obstinate. I consider its control to be as greatly difficult as of the wind.

6.34 Hi, for, O Krsna-the word krsna is derived from the root krs [Another derivative meaning may be-'the capacity to draw towards Himself all glorious things of this and the other world'.], in the sense of 'uprooting'; He is Krsna because He uproots the defects such as sin etc. of devotees-; manah, the mind; is cancalam, unsteady. Not only is it very unsteady, it is also pramathi, turbulent. It torments, agitates, the body and the organs. It brings them under extraneous control. Besides, it is balavat, strong, not amenable ot anybody's restraint. Again, it is drdham, obstinate, hard as the (large shark called) Tantu-naga (also known as Varjuna-pasa). Aham, I; manye, consider; tasya, its-of the mind which is of this kind; nigrahah, control, restraint; to be (suduskaram, greatly difficult;) vayoh iva, as of the wind. Control of the wind is difficult. I consider the control of the mind to be even more difficult than that. This is the idea. 'This is just as you say.'

6.35 The Blessed Lord said -- O mighty-armed one, undoubtedly the mind is untractable and restless.

But, O son of Kunti, it is brought under control through practice and detachment.

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6.35 Mahabaho, O mighty-armed one; asamsayam, undoubtedly-there is no doubt with regard to this; that the manah, mind; is durnigraham, untractable; and calm, restless. Tu, but; it-the modifications of the mind in the form of distractions-grhyate, is brought under control; abhyasena, through practice- abhyasa means repetition of some idea or thought of the mind one some mental plane ['Some mental plane' suggests some object of concentration.]-; and vairagyena, through detachment-vairagya means absence of hankering for enjoyment of desirable things, seen or unseen, as a result of the practice of discerning their defect. That mind is thus brought undr control, restrained, i.e. completely subdued. By him, however, who has not controlled his mind-

6.36 My conviction is that Yoga is difficult to be attained by one of uncontrolled mind. But it is

possible to be attained through the (above) means by one who strives and has a controlled mind.

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6.36 Me, My; matih, conviction; is iti, that; Yoga is dusprapah, difficult to be attained; asamyata-atmana, by one of uncontrolled mind, by one who has not controlled his mind, the internal organ, by practice and detachment. Tu, but, on the other hand; sakyah, Yoga is possible; avaptum, to be attained; yatata, by one who strives, who repeatedly makes effort; upayatah, through the means described above; and vasyatmany, by one of controlled mind, by him whose mind has been brought under control through practice and detachment. As to that, by accepting the practice of Yoga, actions leading to the attainment of this or the next world may be renounced by a yogi, and yet he may not attain the result of perfection in Yoga, i.e. full Illumination, which is the means to Liberation. Consequently, at the time of death his mind may waver from the path of Yoga. Apprehending that he may be thereby ruined.

6.37 Arjuna said -- O krsna, failing to achieve perfection in Yoga, what goal does one attain who, though possessed of faith, is not diligent and whose mind becomes deflected from Yoga?
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6.37 O krsna, aprapya, failing to achieve; yoga-sam-siddhim, perfection in Yoga, the result of Yoga, i.e. full Illumination; kam gatim, what goal; gacchati, does one attain; who, though upetah sraddhaya, possessed of faith, belief in God and in the other world; is ayatih, not diligent, devoid of effort on the path of Yoga; and, at the time of death, too, calita-manasah, whose mind becomes deflected; yogat, from Yoga, (i.e.) whose memory has been lost?

6.38 O Mighty-armed one, fallen from both, without support, deluded on the path to Brahman, does he not get ruined like a scattered cloud?

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6.38 Mahabaho, O Mighty-armed one; ubhaya-vibhrastah, fallen from both, having fallen from the Path of Action and the Path of Yoga; apratisthah, without support; vimudhah, deluded-having become deluded; brahmanah pathi, on the path of Brahman, on the path leading to Brahman; kaccit na, does he not; nasyati, get ruined; iva, like; a chinna-abhram, scattered cloud? Or is it that he does not?

6.39 O Krsna, You should totally eradicate this doubt of mine. For, none other than Yourself can be the dispeller of this doubt!

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6.39 O krsna, arhasi, You should; asesatah, totally; chettum, eradicate, remove; etat, this; samsayam, doubt; me, of mine. Hi, for; na tvad anyah, none other than You, be he a sage or a god; upapadyate, can be; chetta, the despeller, the destroyer; asya, of this; samsayasya, doubt. Therefore you Yourself should dispel (the doubt). This is the meaning.

6.40 The Blessed Lord said -- O Partha, there is certainly no ruin for him here or hereafter. For, no

one engaged in good meets with a deplorable end, My son!

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6.40 O Partha, eva vidyate, there is certainly; na vinasah, no ruin; tasya, for him; iha, here, in this world; or amutra, hereafter, in the other world. Ruin means a birth inferior to the previous one; that is not there for one who has fallen from Yoga. Hi, for; na kascit, no one; kalyana-krt, engaged in good; gacchati, meets with; durgatim, a deplorable end; tata, My son! A father is called tata because he perpetuates himself (tanoti) through the son. Since the father himself becomes the son, therefore the son also is called tata. A disciple is called putra (son). [Sri krsna addressed Arjuna thus because the latter was his disciple.] But what happens to him?

6.41 Attaining the worlds of the righteous, and residing there for eternal years, the man fallen from Yoga is born in the house of the pious and the properous.

6.41 Prapya, attaining, reaching, lokan, the worlds; punya-krtam, of the righteous, of the performers of the Horse-sacrifice, etc.; and usitva, residing there, enjoying the stay; for sasvatih, eternal; samah, years; (then,) when the period of enjoyment is over, the yoga-bhrastah, man fallen from Yoga, the one who had set out on the path Yoga, i.e. a monk-as understood from the force of the context [From Arjuna's question it minght appear that he was asking about the fate of people who fall from both the paths, viz that of Karma and of Meditation. But the possibility of getting ruined by performing actios (rites and duties) according to Vedic instructions does not arise, since their results are inevitable. However, the question of ruin is relevant in the case of a monk, for on the one hand he has renounced actions, and on the other he may fail to attain perfection in Yoga in the present life. Hence, the Lord's answer relates to the fall and ruin of a monk alone.]; abhijayate, is born; gehe, in the house; sucinam, of the pious, who perform actions according to scriptural instructions; and srimatam, who are prosperous.

6.42 Or he is born in the family of wise yogis [Persons possessing knowledge of Brahman. (S. concedes that some rare householders also can have this knowledge, and he cites the instances of Vasistha, Agastya, Janaka and Asvapati of olden days, and Vacaspati and the author of Khanada of recent times.)] only. Such a birth as is of this kind is surely more difficult to get in the world.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

6.42 Athava, or; bhavati, he is born; kule, in the family; dhimatam, of wise; yoginam, yogis; eva, only, who are poor-which is different from the family of the prosperous. Etat janma, such a birth; yat idrsam, as is of this kind-a birth that is in the family of poor yogis, in a family as described; is hi, surely; durlabha-taram, more difficult to get, as compared with the earlier one; loke, in the world. Becuase,

6.43 There he becomes endowed with that wisdom acquired in the previous body. and he strives more than before for perfection, O scion of the Kuru dynasty.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

6.43 Tatra, there, in the family of yogis; labhate, tam buddhisamyogam, he becomes endowed with that wisdom; paurva-dehikam, acquired in the previous body. And yatate, he strives; bhuyah, more intensely; tatah, than before, more intensely than that tendency acquired in the previous birth; samsiddau, for, for the sake of, perfection; kuru-nandana, O scion of the Kuru dynasty. How does he become endowed with the wisdom acquired in the previous body? That is being answered:

6.44 For, by that very past practice, he is carried forward even in spite of himself! Even a seeker of Yoga transcends the result of the performance of Vedic rituals!

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

6.44 Hi, for; tena eva, by that very; purva-abhyasena, past practice-the powerful habit formed in the past life; hiryate, he, the yogi who had fallen from Yoga, is carried forward; avasah api, even inspite of himself. If he had not

committed any act which could be characterized as unrigtheous etc. and more powerful than the tendency created by the practice of Yoga, then he is carried forward by the tendency created by the practice of Yoga. If he had committed any unrighteous act which was more powerful, then, even the tendency born of Yoga gets surely overpowered. But when that is exhausted, the tendency born of Yoga begins to take effect by itself. The idea is that it does not get destroyed, even though it may lie in abeyance over a long period. Jijnasuh api, even a seeker; yogasya, of Yoga from the force of the context, the person implied is a monk who had engaged in the path of Yoga with a desire to known his true nature, but had falled from Yoga-; ;even he, ativartate, trascends-will free himself from; sabda-brahma, the result of the performance of Vedic ritual. What to speak of him who after understanding Yoga, may undertake it with steadfastness! And why is the state of Yoga higher?

6.45 However, the yogi, applying himself assiduously, becoming purified from sin and attaining perfection through many births, thereby acheives the highest Goal.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

6.45 The yogi, the man of Knowledge; yatamanah, applying himself; prayatnat, assiduously, i.e. striving more intensely; and as a result, samsuddha-kilbisah, becoming purified from sin; and aneka-janma-samsiddhah, attaining perfection through many births- gathering together tendencies little by little in many births, and attaining perfection through that totality of impressions acquired in many births; tatah, thereby coming to have full Illumination; yati, achieves; the param, highest, most perfect; ;gatim, Goal. Since this is so, therefore.

6.46 A yogi is higher than men of austerity; he is considered higher even than men of knowledge. The yogi is also higher than men of action. Therefore, O Arjuna, do you become a yogi.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

6.46 A yogi is adhikah, higher; tapasvibhyah, than men of austerity; he is matah, considered; adhikah, higher than, superior to; api, even; jnanibhyah,

men of knowledge. Jnana here means scriptural learning. (A yogi is superior) to even those who possess that (learning). The yogi is adhikah, higher, greater; karmibhyah, than men of action-karma means Agnihotra etc.; (greater) than those who adhere to them. Since this is so, tasmat, therefore; O Arjuna, bhava, do you become a yogi.

6.47 Even among all the yogis, he who adores Me with his mind fixed on Me and with faith,he is considered by Me to be the best of the yogis.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

6.47 Api, even; sarvesam yoginam, among all the yogis, among those who are immersed in meditation on Rudra, Aditya, and others; yah, he who; bhajate, adores; mam, Me; antaratmana,with his mind; madgatena, fixed on Me, concentrated on Me who am Vasudeva; and sraddhavan, with faith, becoming filled with faith; sah, he; is matah, considered; me, by Me; to be yukta-tamah, the best of the yogis, engaged in Yoga most intensely. [It has been shown thus far that Karma-yoga has monasticism as its ultimate culmination. And in the course of expounding Dhyana-yoga together

with its ausxiliaries, and instructing about the means to control the mind, the Lord rules out the possibility of absolute ruin for a person fallen from Yoga. He has also stated that steadfastness in Knowledge is for a man who knows the meaning of the word tvam (thou) (in 'Thou are That'). All these instructions amount to declaring that Liberation comes from the knowledge of the great Upanisadic saying, 'Thou art That.']

## Chapter 7

7.1 The Blessed Lord said -- O Partha, hear how you, having the mind fixed on Me, practising the Yoga of Meditation and taking refuge in Me, will know Me with certainly and in fulness.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.1 O Partha, mayi asaktamanah, having the mind fixed on Me- one whose mind (manah) is fixed (asakta) on Me (mayi) who am the supreme God possessed on the qualification going to be spoken of-. Yogam yunjan, practising the Yoga of Meditation, concentrating the mind-. Madasrayah, taking refuge in Me-one to whom I Myself, the supreme Lord, am the refuge (asraya) is madasrayah-. Anyone who hankers after some human objective resorts to some rite such as the Agnihotra etc., austerity or charity, which is the means to its attainment. This yogi, however, accepts only Me as his refuge; rejecting any other means, he keeps his mind fixed on Me alone. Srnu, hear; tat, that, which is being spoken of by Me; as to yatha, how, the process by which; you who, having become thus, jnasyasi, will know; mam,

Me; asamsayam, with certainty, without doubt, that the Lord is such indeed; and samagram, in fullness, possessed of such qualities as greatness, strength, power, majesty, etc. [Strength-physical; power-mental; etc. refers to omniscience and will.] in their fullness.

7.2 I shall tell you in detail of this Knowledge which is combined with realization, [From the statement, 'jnasyasi, you will know', in the earlier verse, one may conclude that the Lord is speaking of indirect or theoretical knowledge. The word 'idam, this' rules out such a conclusion; and it has also been said that this Knowledge is 'savijnanam, combined with direct experienece, realization'; it is Consciousness.] after experience which there remains nothing else here to be known again.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.2 Aham, I; vaksyami, shall tell; te, you; asesatah, in detail, fully; of that (Knowledge) about Myself, which is idam, this; jnanam, Knowlege; which is savijnanam, combined with realization, associated with personal enlightenment; yat jnatva, after experiencing which Knowledge; avasisyate, there

remains; na anyat, nothing else, anything that can be a means to human ends; jnatavyam, to be known; bhuyah, again; iha, here. (In this way) the Lord praises that Knowledge which is intended to be spoken, in order ot draw the attention of the hearer. Thus, 'he who knows Me in reality becomes omniscient.' This is the idea. Therefore Knowledge is difficult to attain because of its superexcellent result. How so? This is being answered:

7.3 Among thousands of men a rare one endeavours for perfection. Even of the perfected ones who are diligent, one perchance knows Me in truth.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.3 Sahasresu manusyanam, among thousands, among a multitude of men; kascit, a rare one; yatati, endeavours; siddhaye, for perfection. [For perfection: for the rise of Knowledge through the purification of the mind.] Siddhanam api, even of the perfected one; yatatam, who are diligent-they (those diligent ones themselves) being (considered to be) verily perfect because they are striving for Liberation; of them-; kascit, one perchance, indeed;

vetti, knows; mam, Me; tattvatah, in truth. Having drawn the attention of the hearer by arousing interest, the Lord says:

7.4 This Prakrti of Mine is divided eight-fold thus: earth, water, fire, air, space, mind, intellect and also egoism.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.4 Iyam, this; prakrtih, Prakrti, [Prakrti here does not mean the Pradhana of the Sankhyas.] the divine power called Maya; me, of Mine, as described; bhinna, is divided; astadha, eight-forl; iti, thus: bhumih, earth-not the gross earth but the subtle element called earth, this being understood from the statement, 'Prakrti (of Mine) is divided eight-fold'. Similarly, the subtle elements alone are referred to even by the words water etc. Apah, water; analah, fire; vayuh, air; kham, space; manah, mind. By 'mind' is meant its source, egoism. By buddhih, intellect, is meant the principle called mahat [Mahat means Hiranyagarbha, or Cosmic Intelligence.] which is the source of egoism. By ahankarah, egoism, is meant the Unmanifest, associated [Associated, i.e. of the nature of.] with

(Cosmic) ignorance. As food mixed with position is called poison, similarly the Unmainfest, which is the primordial Cause, is called egoism since it is imbued with the impressions resulting from egoism; and egoism is the impelling force (of all). It is indeed seen in the world that egoism is the impelling cause behind all endeavour.

7.5 O mighty-armed one, this is the inferior (Prakrti). Know the other Prakrti of Mine which, however, is higher than this, which has taken the from of individual souls, and by which this world is uphelp.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.5 O mighty-armed one, iyam, this; is apara, the inferior (Prakrti)-not the higher, (but)-the impure, the source of evil and having the nature of worldly bondage. Viddhi, know; anyam, the other, pure; prakrtim, Prakrti; me, of Mine, which is essentially Myself; which, tu, however;is param, higher, more exalted; itah, than this (Prakrti) already spoken of; Jiva-bhutam, which has taken the form of the individual souls, which is characterized as 'the Knower of the body (field)', and which is the cause

of sustenance of life; and yaya, by which Prakriti; idam, this; jagat, world; dharyate, is upheld, by permeating it.

English Translation - Swami Gambhirananda

7.6 Understand thus that all things (sentient and insentient) have these as their source. I am the origin as also the end of the whole Universe.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.6 Upadharaya, understand; iti, thus; that sarvani, all; bhutani, things; etat-yonini, have these (etat) as their source (yoni)-things that have these lower and higher Prakrtis, charcterized as the 'field' and the 'Knower of the field (body)', as their source are etat-yonini. Since My two Prakrtis are the source, the cause of all things, therefore, aham, I; am the prabhavah, origin; tatha, as also; the pralayah, end, the termination; krtsnasya, of the whole; jagatah, Universe. The maning is this: I, who am the ominscient God, am the source of the Univese through My two Prakrtis. Since this is so, therefore-

7.7 O Dhananjaya, there is nothing else whatsoever higher than Myself. All this is strung on Me like pearls on a string.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.7 O Dhananjaya, asti, there is; na anyat kincit, nothing else whatsoever, no other cause; paratarам, higher; mattah, than Me, the supreme God; i.e. I Myself am the source of the world. Since this is so, therefore, sarvam, all; idam, this, all things, the Universe; protam,is strung, woven, connected, i.e. transfixed; mayi, on Me, the supreme God; like cloth in the warp, [Like cloth formed by threads constituting its warp and woof.] and iva, like; maniganah, peals; sutre,on a string. 'What qualities are You endowed with, by virtue of which all this is strung on You? This is being answered:

7.8 O son of Kunti, I am the taste of water, I am the effulgence of the moon and the sun; (the letter) Om in all the Vedas, the sound in space, and manhood in men.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.8 Kaunteya, O son of Kunti, aham, I; am rasah, the taste, which is the essence of water. The idea is that water is depedent on Me who am its essence. This is how it is to be understood in every case. Just as I am the essence of water, similarly, asmi, I am; the prabha, effulgence; sasi-suryayoh, of the moon and the sun; pranavah, (the letter) Om; sarva-vedesu, in all the Vedas. All the Vedas are established on Me who am that Om. So also (I am) sabdah, the sound; khe, in space, as the essence. Space is established on Me who am that (sound). In the same way, nrsu, in men; (I am) paurusam, manhood- the quality of being man, from which arises the idea of manhood. Men are established on Me who am such.

7.9 I am also the sweet fragrance in the earth; I am the brillinace in the fire, and the life in all beings; and I am the austerity of the ascetics.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.9 I am also the punyah, sweet; gandhah, fragrance; prthivyam, in the earth. The earth is dependent on Me who am its fragrance. The natural sweetness of smell in the earth is cited by way of suggesting sweetness of taste of water etc. as well. But foulness of smell etc. is due to contact with particular things, resulting from nescience, unholiness, etc. of worldly people. Ca, and ; asmi, I am; the tejah, brilliance; vibhavasau, in fire; so also (I am) the jivanam, life-that by which all creatures live; sarva-bhutesu, in all beings. And I am the tapah, austerity; tapasvisu, of ascetics. Ascetics are established in Me who am that austerity.

7.10 O Partha, know Me to be the eternal Seed of all beings. I am the intellect of the intelligent, I am the courage of the courageous.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.10 O Partha, viddhi, know, mam, Me; to be the sanatanam, eternal; bijam, seed, the source of growth; sarva-bhutanam, of all beings. Besides, I am the buddhih, intellect, the power of discrimination of the mind; buddhimatam, of the intelligent, of people having the power of

discrimination. I am the tejah, courage; tejasvinam, of the courageous, of those possessed of that.

7.11 And of the strong I am the strength which is devoid of passion and attachment. Among creatures I am desire which is not contrary to righteousness, O scion of the Bharata dyansty.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.11 I am the balam, strength, ability, virility; balavatam, of the strong. That strength, again, is kama-raga-vivarjitam, devoid of passion and attachment. Kamah is passion, hankering for things not at hand. Ragah is attachment, fondness for things acquired. I am the strength that is devoid of them and is necessary merely for the maintenance of the body etc., but not that strength of the worldly which causes hankering and attachment. Further, bhutesu, among creatures; I am that kamah, desire-such desires as for eating, drinking, etc. which are for the mere maintenance of the body and so on; which is dharma-aviruddhah, not contrary to righteousness, not opposed to scriptural injunctions; bharatarsabha, O scion of the Bharata dynasty. Moreover,

English Translation - Swami Gambhirananda

7.12 Those things that indeed are made of (the quality of ) sattva, and those things that are made of (the quality of) rajas and tamas, know them to have sprung from Me alone. However, I am not in them; they are in Me!

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.12 Ye bhavah, those things; sattvikah eva, that indeed are made of (the quality of) sattva; and ye rajasah, those that are made (of the quality) of rajas; and tamasah, those that are made of (the quality of) tamas-whatever things are made (of sattva, rajas and tamas) according to the creatures's own actions: viddhi, know; tan, them, all without exception; mattah eva iti, to have sprung from Me alone when they come into being. Although they originate from Me, still, tu, however; aham, I; am na tesu, not in them-I am not subject to them, not under their control, as are the transmigrating bengs. Te, they, again; mayi, are in Me, subject to Me, under My control. [For sattva, rajas, and tamas see note under 2.45 as also Chapters 14, 17 and 18.-

Tr.] 'The world does not know Me, the supreme Lord, even though I am of this kind, and am eternal, pure, intelligent and free by nature, [See note on p.4.-Tr.] the Self of all beings, free from all qualities, the cause of burning away the seed of the evil of transmigration!'-in this way the Lord expresses regret. And what is the source of that ignorance in the world? That is being stated:

7.13 All this world, deluded as it is by these three things made of the gunas (qualities), does not know Me who am transcendental to these and undecaying.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.13 Sarvam, all; idam, this; jagat, world, the aggregate of creatures; mohitam, deluded as it is-made to have indiscrimination; ebhih, by these; aforesaid tribhih, three; bhavaih, things, in the forms of attachment, repulsion, delusion, etc; and gunamayaih, made of the gunas, of the transformations of the gunas; na abhijanati, does not know; mam, Me; who am param, transcendental to, distinct, different; ebhyah, from these gunas as referred to above; and am avyayam,

undecaying, i.e. free from all (the six kinds of) changes in things, viz birth etc. [See note on p.38.-Tr.] How, again, do they cross over this divine Maya of Visnu, constituted by the three gunas? That is being stated:

English Translation - Swami Gambhirananda

7.14 Since this divine Maya of Mine which is constituted by the gunas is difficult to cross over, (therefore) those who take refuge in Me alone cross over this Maya.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.14 Hi, since; esa, this, aforesaid; daivi, divine; Maya mama, of Mine, of God, of Visnu, which (Maya) is My own; and which is guna-mayi, constituted by the gunas; is duratyaya, difficult to cross over; therefore, this being so, ye, those who; wholeheartedly prapadyante, take refuge; mam eva, in Me alone, in Me who am the Master of Maya and who am their own Self, by giving up all forms of rites and duties; te, they; taranti, cross over; etam, this; mayam, Maya, which deludes all beings. That is to say, they become freed from the

bondage of the world. 'If it is that those who resort to You cross over this Maya, why then do not all take refuge in You alone?' This is being answered:

English Translation - Swami Gambhirananda

7.15 The foolish evildoers, who are the most depraved among men, who are deprived of (their) wisdom by Maya, and who resort to demoniacal ways, do not take refuge in Me.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.15 Mudhah, the foolish; duskrtinah, evildoers, sinners; who are nara-adhamah, the most depraved among men; who are also apa-hrta-jnanah, deprived of, despoiled of (their) wisdom; mayaya, by Maya; and asritah, who resort to; asuram bhavam, demoniacal, ways, such as cruelty, untruthfulness, etc.; na, do not; prapadyante, take refuge; man, in Me, the supreme God.

English Translation - Swami Gambhirananda

7.16 O Arjuna, foremost of the Bharata dynasty, four classes of people of virtuous deeds adore Me: the afflicted, the seeker of Knowledge, the seeker of wealth and the man of Knowledge.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.16 Again, O Arjuna, foremost of the Bharata dynasty, caturvidhah, four classes; of janah, people; who are eminent among human beings and are pious in actions, and are sukrtinah, of virtuous deeds; bhajante, adore; mam, Me; artah, the afflicted-one who is overcome by sorrow, who is in distress, ['One who, being in distress and seeking to be saved from it, takes refuge (in Me).'] being over-whelmed by thieves, tigers, disease, etc.; jijnasuh, the seeker of Knowledge, who wants to know the reality of the Lord; artharthi, the seeker of wealth; and jnani, the man of Knowledge, [i.e. one who, already having intellectual knowledge, aspires for Liberation.] who knows the reality of Visnu.

English Translation - Swami Gambhirananda

7.17 Of them, the man of Knowledge, endowed with constant steadfastness and one-pointed devotion, excels. For I am very much dear to the man of Knowledge, and he too is dear to Me.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.17 Tesam, of them, among the four; jnani, the man of Knowledge, the knower of Reality, is nitya-yuktah, endowed with constant steadfastness as a result of being a knower of Reality; and he also becomes eka-bhaktih, endowed with one-pointed devotion, because he finds no one else whom he can adore. Consequently, that person of one-pointed devotion visisyate, excels, becomes superior, i.e. he surpasses (the others). Hi, since; I, the Self, am priyah, dear; jnaninah, to the man of Knowledge; therefore aham, I; am atyartham, very much; priyah, dear to him. It is indeed a well known fact in the world that the Self is dear. The meaning, therefore, is that Vasudeva, being the Self of the man of Knowledge, is dear to him. And sah, he, the man of Knowledge, being the very Self of Me who am Vasudeva; is very much priyah, dear; mama, to Me. 'If that be so, then the other three-the

afflicted and the others-are not dear to Vasudeva?' 'This is not so!' 'What then?'

7.18 All of these, indeed, are noble, but the man of Knowledge is the very Self. (This is) My opinion. For, with a steadfast mind, he is set on the path leading to Me alone who am the super-excellent Goal.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.18 Sarve, ete, all of these three, without exception; are eva, indeed, udarah, noble, i.e.; they are verily dear to Me. For, no devotee of Mine can become disagreeable to Me who am Vasudeva. But the man of Knowledge becomes very much dear. This is the difference. Why is this so? In answer the Lord says: Tu but; jnani, the man of Knowledge; is atma eva, the very Self, not different from Me. This is me, My; matam, opinion, conviction. Hi, for; yuktatma, with a steadfast mind-having his mind absorbed in the idea, 'I am verily Vasudeva, the Lord, and none else', that man of Knowledge asthitah, is set on the path leading to, he is engaged in ascending to, going to; mam eva, Me alone, to the supreme Brahman; who am the anuttamam

gatim, super-excellent Goal to be reached. The man of Knowledge is being eulogized again:

7.19 At the end of many births the man of Knowledge attains Me, (realizing) that Vasudeva is all. Such a high-souled one is very rare.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.19 Ante, at the end, after the completion; bahunam, of many; janmanam, births, which becme the repository for accumulating [Ast. omits this word.-Tr.] the tendencies leading to Knowledge; jnanavan, the man of Knowledge, who has got hiis Knowledge matured; directly prapadyate, attains; mam, Me, Vasudeva, who am the inmost Self; (realizing)-in what way?-iti, that; Vasudeva is sarvam, all. Sah, such a one, who realizes Me [Here Ast. adds the word Narayana.-Tr.] thus as the Self of all; is mahatma, a high-souled one. There is none else who can equal or excel him. Therefore he is su-durlabhah, very rare among thousands of men, as it has been said (in verse 3). The reason why one does not realize that all this is verily Vasudeva, the Self, is being stated:

7.20 People, deprived of their wisdom by desires for various objects and guided by their own nature, resort to other deities following the relevant methods.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.20 People, hrta-jnanah, deprived of their wisdom, deprived of their discriminating knowledge; taih taih kamaih, by desires for various objects, such as progeny, cattle, heaven, etc.; and niyatah, guided, compelled; svaya prakrtya, by their own nature, by particular tendencies gathered in the past lives; prapadyante, resort; anya-devatah, to other deities, who are different from Vasudeva, the Self; asthaya, following taking the help of; tam tam niyamam,the relevant methods-those processes that are well known for the adoration of the concerned deities.

English Translation - Swami Gambhirananda

7.21 Whichever form (of a deity) any devotee wants to worship with faith, that very firm faith of his I strengthen.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.21 Yam yam, whichever; tanum, form of a deity; yah, any covetous person- among these people with desires; who, being endowed sraddhaya, with faith; and being a bhaktah, devotee; icchati, wants; arcitum, to worship; tam eva, that very; acalam, firm, steady; sraddham, faith; tasya, of his, of that particular covetous person-that very faith with which he desires to worship whatever form of a deity, in which (worship) he was earlier engaged under the impulsion of his own nature-; [Ast. takes the portion 'svabhavatah yo yam devata-tanum sraddhaya arcitum icchati' with the next verse.-Tr.] vidadhami, I strengthen.

7.22 Being imbued with that faith, that person engages in worshipping that form, and he gets those very desired results therefrom as they are dispensed by Me alone.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.22 Yuktah,being endued; taya, with that; sraddhaya, faith, as granted by Me; sah, that person; ihate, engages in; radhanam, i.e. aradhanam, worshipping; tasyah, that form of the deity. And labhate, he gets; tan hi, those very; kaman, desired results; tatah, there-from, from that form of the deity which was worshipped; as vihitan, they are dispensed, meted out; maya eva, by Me alone, who am the omniscient, supreme God, because I am possessed of the knowledge of the apportionment of the results of actions. The meaning his that he surely gets those desired results since they are ordained by God. If the reading be hitan (instead of hi tan), then the beneficence (-hita means beneficent-) of the desired result should be interpreted in a figurative sense, for desires cannot be beneficial to anyone!

English Translation - Swami Gambhirananda

7.23 That result of theirs who are of poor intellect is indeed limited. The worshippers of gods go to the gods. My devotees go to Me alone.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.23 Since those non-discriminating men with desires are engaged in disciplines for limited results, therefore, tat phalam, that result; tesam, of theirs; alpamedhasam, who are of poor intellect, of poor wisdom; antavat tu bhavati, is limited, ephemeral, indeed. Deva-yajah, the worshippers of gods; yanti, go; devan, to the gods. Madbhaktah, My devotees; yanti, to; mam api, to Me alone. 'Thus, though the effort needed is the same, they do not resort to me alone for the unlimited result. Alas! they are surely in a pitiable condition.' In this manner the Lord expresses his compassion. 'Why do they not take refuge in Me alone?' The answer is:

7.24 The unintelligent, unaware of My supreme state which is immutable and unsurpassable, think of Me as the unmanifest that has become manifest.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.24 Abuddhayah, the unintelligent, the non-discriminating ones; ajanantah, unaware; mama, of My; param, supreme; bhavam, state, My reality as the supreme Self; which is avyayam, immutable, undecaying; and anuttanam, unsurpassable;

manyante, think; mam, of Me; as avyaktam, the unmanifest, the invisible; apannam, that has become; vyaktim, manifest, visible, at present [At present, after being embodied as an Incarnation.]-though I am the ever well-known God. They think so because they are unaware of My reality. This is the idea. What is the reason for their ignorance? This is being stated:

English Translation - Swami Gambhirananda

7.25 Being enveloped by yoga-maya, I do not become manifest to all. This deluded world does not know Me who am birthless and undecaying.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.25 Yoga-maya-samavrtah, being enveloped by yoga-maya-Yoga means the combination, the coming together, of the (three) gunas; that (combination) is itself maya, yoga-maya; being enveloped, i.e. veiled, by that yoga-maya; aham, I; na prakasah, do not become manifest; sarvasya, to all, to the world. The idea is that I become manifest only to some devotees of Mine. For this very reason, ayam, this; mudhah, deluded; lokah,

world; na abhijanati, does not know; mam, Me; who am ajam, birthless; and avyayam, undecaying. [In verse 13 the reason for the non-realization of the supreme, unqualified Brahman was stated. The present verse states the reason for the non-realization of the qualified Brahman.] 'That yoga-maya, because of My being covered by which the world does not know Me- that yoga-maya, since it belongs to Me, does not obstruct the knowlege of Me who am God, the possessor of maya, just as the magic of any other magician does not cover his knowledge.' Since this is so, therefore-

7.26 O Arjuna, I know the past and the present as also the future beings; but no one knows Me!

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.26 O Arjuna, aham, I, however; veda, know; samatitani, the past beings; and vartamanani, the present. I know ca, also; bhavisyani, the future; bhutani, beings. Tu, but; na kascana, no one; veda, knows; mam, Me. Except the one person who is My devotee and has taken refuge in Me, no one adores Me, jus because he does not know My reality. 'What, again,is the obstruction to knowing

Your reality, being prevented by which the creatures that are born do not know You?' In anticipation of such a question, the Lord says this:

7.27 O scion of the Bharata dynasty, O destroyer of foes, due to the delusion of duality arising from likes and dislikes, all creatures become bewildered at the time of their birth.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.27 Iccha-dvesa-samutthena, by what arises from likes and dislikes: iccha, likes, and dvesa, dislikes, are iccha-dvesau; anything arising from them is icchadvesa-samutthah. (Creatures are duluded) by that. By what? When that is thus sought to be known in particular, the Lord answers: dvandva-mohena, by the delusion of duality. Delusion (moha) that originates from duality (advandva) is dvandva-moha. Those very likes and dislikes, which are mutually opposed like heat and cold, which relate to happiness and sorrow and their causes, and which come into association with all beings in due course, are termed as duality (and this deludes all creatures). As regards them, when likes and dislikes arise from the experience of

happiness, sorrow and their causes, then, by bringing the wisdom of all beings under their control, they create bewilderment which is the cause of the impediment to the rise of knowledg about the reality of Self, the suprem Truth. Indeed, exact knowledg about objects even in the external world does not arise in one whose mind is overpowered by the defects, viz likes and dislikes. It goes without saying that knowledge of the indwelling Self, beset with many obstacles as it is, does not arise in a completely bewildered person whose intelligence has been overcome by them. Therefore, bharata, O scion of the Bharata dynasty; owing to that delusion of duality arising from likes and dislikes, sarvabhutani, all creatures become deluded. Parantapa, O destroyer of foes; they yanti sammoham, become bewildered, come under delusion; sarge, at the time of their birth, i.e. at the time of their origination. The idea is that all creatures that come into being do so prepossessed by delusion. 'Since this is so, therefore all creatures, being deluded and having their wisdom obstructed by that delusion of duality, do not know Me who am their Self. Hence, they do not adore Me as their Self.' 'Who, again, are those that, becoming free from the delusion of duality, come to know You, and adore You as the Self in

accordance with the scriptures?' In order to elaborate the subject enquired about, it is being said:

English Translation - Swami Gambhirananda

7.28 On the other hand, those persons who are of virtuous deeds, whose sin has come to an end, they, being free from the delusion of dulaity and firm in their convictions, adore Me.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.28 Yesam jananam, those persons; tu, on the other hand; punya-karmanam, who are of virtuous deeds, in whom exist virtuous deeds that are the cause of purification of the mind; whose papam, sin; antagatam, has come to an end, is almost eradicated, attenuated; te, they; dvandva-moha-nirmuktah, being free from the delusion of duality as described; and drdhavratah, firm in their convictions-those who [Here Ast. adds, 'sarva-parityaga-vratena, through the vow of relinquishing everything'.-Tr.] have the firm knowledge that the supreme Reality is such alone and not otherwise are called drdhavratah-;

bhajante, adore; mam, Me, the supreme Self. Why do they worship? This is being answered:

English Translation - Swami Gambhirananda

7.29 Those who strive by resorting to Me for becoming free from old age and death, they know that Brahman, everything about the individual Self, and all about actions. [They know Brahman as being all the individual entities and all actions. This verse prescribes meditation on the qualified Brahman for aspirants of the middle class. Verses beginning with the 14the speak about the reaization of the unqualified Brahman by aspirants of the highest class.]

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.29 Ye, those who; yatanti, strive; asritya, by resorting; mam, to Me, the supreme God, by having their minds absorbed in Me; jara-marana-moksaya, for becoming free from old age and death; te, they; viduh, know; tat, that; brahma, Brahman, which is the Supreme; they know krtsnam, everything; about adhyatmam, the

individual Self, that indwelling intity; ca, and; they know akhiliam, all; about karma, actions.

English Translation - Swami Gambhirananda

7.30 Those who know me as existing in the physical and the divine planes, and also in the context of the sacrifice, they of concentrated minds know Me even at the time of death.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

7.30 Ye, those who; viduh, know; mam, Me; sa-adhi-bhuta-adhidaivam, as existing in the physical and the divine planes; ca, and also; sa-adhiyajnam, as existing in the context of the sacrifice; te, they; yukta-cetasah, of concentrated minds-those who have their minds absorbed in God; viduh, know; mam, Me; api ca, even; prayanakale, at the time of death. [For those who are devoted to God, there is not only the knowledge of Brahman as identified with all individuals and all actions (see previous verse), but also the knowledge of It as existing in all things on the physical, the divine and the sacrificial planes. Those who realize Brhaman as existing in the context of all the five, viz of the

individual, of actions, of the physical,of the divine, and of the sacrifices-for them with such a realization there is no forgetting, loss of awareness, of Brahman even at the critical moment of death.]

## Chapter 8

English Translation - Swami Gambhirananda

8.1 Arjuna said -- O supreme person, what is that Brahman? What is that which exists in the individual plane? What is action? And what is that which is said to exist in the physical plane? What is that which is said to be existing in the divine plane?

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.1 See Commentary under 8.2.

English Translation - Swami Gambhirananda

8.2 O Madhusudana, how, and who, is the entity existing in the sacrifice here in this body? And at the time of death, how are You to be known by people of concentrated minds?

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.2 In order to settle these questions seriatim -

8.3 The Blessed Lord said -- The Immutable is the supreme Brahman; self-hood is said to the entity present in the individual plane. By action is meant the offerings which bring about the origin of the existence of things.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.3 Aksaram means that which does not perish (na ksarati), the supreme Self. This agrees with the Upanisadic text, 'Under the mighty rule of this Immutable, O Gargi...' (Br. 3.8.9). And (the letter) Om is not accept here [as the meaning of aksara (lit. letter)], because of its being mentioned (as a letter) later on in, 'The single letter Om, which is Brahman' (13). Besides, the adjective 'supreme' is more apporpriate with regard to the absolute, immutable Brahman. By svabhava, self-hood, is meant the eixtence of that very supreme Brahman in every body as the indwelling Self. Svabhavah ucyate, self-hood is said to be, is referred to by the word; adhyatmam, the entity which, as the indwelling Self, exists in the body (atma) by

making it its habitat (adhikrtya), and which in the ultimate analysis is the supreme Brahman. Visargah, the offerings, the giving away to gods of things like porridge [Caru: An oblations of rice, barley and pulse boiled-together to be offered to gods.], cake, etc.; bhuta-bhava-udbhava-karah, which bring about the origin of the existence of things; is karma-sanjnitah, meant by action. This sacrifice consisting in pouring of oblations is called action. The existence (bhava) of (moving and nonmoving) things (bhuta) is bhuta-bhava. The coming into being (udbhava) of that (existence) is bhuta-bhava-udbhavah. That which causes (karoti) this is bhuta-bhava-udbhava-karah, i.e. the originator of existing things. It is needed from this source that all bengs, moving and non-moving, originate thorugh the successive processes of railfall etc. (see 3.14-15).

English Translation - Swami Gambhirananda

8.4 The which exists in the physical plane is the mutable entity, and what exists in the divine plane is the Person. O best among the embodied beings, I Myself am the entity that exists in the sacrifice in this body.

8.4 Adhibhutam, that which exists in the physical plane, i.e. that which exists by comprising all creatures;-what is it?-it consists of the ksarah bhavah, mutable entity. Ksarah is that which is mutable, which is destructible; bhavah means anything whatsoever that has orgination. This is meaning. Purusah means the Person, derived in the sense of he by whom all things are pervaded; or, he who lies in every heart. He is Hiranyagarbha, who resides in the Sun and sustains the organs of all creatures. He is adhi-daivatam, the entity existing in the divine plane. Deha-bhrtam-vara, O best among the embodied beings; adhiyajnah, the entity existing in sacrifices, is the Deity, called Visnu, presiding over all sacrifices-which agrees with the Vedic text, 'Sacrifice is indeed Vishu' (Tai, Sam. 1.7.4). Aham eva, I Myself, who am that very Visnu; am adhiyajnah, the entity existing in the sacrifice; which is going on atra dehe, in this body. Since a sacrfice is performed with body, therefore it is closely associated with the body. In this sense it is said to be going on in the body.

English Translation - Swami Gambhirananda

8.5 And at the time of death, anyone who departs by giving up the body while thinking of Me alone, he attains My state. There is no doubt about this.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.5 Ca, and ; anta-kale, at the time of death; yah, anyone who; prayati, departs; muktva, by giving up; the kalevaram, body; smaran, while thinking; mam eva, of Me alone, who am the supreme Lord Visnu; sah, he; yati, attains; madhavam, My state, the Reality that is Vishu, Asti, there is; na, no; samsayah, doubt; atra, about this, in this regard, as to whether he attains (Me) or not. 'This rule does not apply in relation to me alone.' 'What then?'

English Translation - Swami Gambhirananda

8.6 O son of Kunti, thinking of any entity whichever it may be one gives up the body at the end, he attains that very one, having been always engrossed in its thought.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.6 O Son of Kunti, smaran, thinking of; bhavam, any entity, any particular deity; yam yam va api, which ever it may be; tyajati, one gives up; the kalevaram, body; ante, at the end, at the time of the departure of life; eti, he attains; tam tam eva, that very one, that very entity which is remembered-none else; having been sada, always; tadbhava-bhavitah, engrossed in its thought. Engrossment in it is tad-bhavah; one by whom that is remembered as a matter of habitual recollection is tadbhava-bhavitah. Since the last thought is thus the cause of acquiring the next body-

English Translation - Swami Gambhirananda

8.7 Therefore, think of Me at all times and fight. There is no doubt that by dedicating your mind and intellect to Me, you will attain Me alone.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda
8.7 Tasmat, therefore; anusmara, think of; mam, Me, in the way prescribed by the scriptures; sarvesu kalesu, at all times; and yudhya, fight,

engage your-self in war, which is your own (caste) duty. Asamsayah, there is no doubt in this matter; that arpita-mano-buddhih, by dedicating your mind and intellect; mayi; to Me; esyasi, you-you who have thus dedicated our mind and intellect to Me, Vasudeva-will attain; mam eva, Me alone, as I shall be remembered. [When the Lord instructs Arjuna to think of Him, and at the same time engage in war, it may seem that He envisages a combination of Knowledge and action. But this is not so, because when one thinks of all actions, accessories and results that come within the purview of the mind and the intellect as Brahman, it is denied that actions etc. have any separate reality apart from Brahman. Therefore no combination is involved here.] Besides,

8.8 O son of Prtha, by meditating with a mind which is engaged in the yoga of practice and which does not stray away to anything else, one reaches the supreme Person existing in the effulgent region.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.8 Partha, O son of Prtha; anu-cintayan, by meditating, i.e. contemplating in accordance with (anu) the instruction of teachers and scriptures; cestasa, with a mind; abhyasa-yogayuktena, engaged in the yoga of practice-abhyasa, practice, consists in the repetition of the same kind of thought, uninterupted by any contrary idea, with regard to Me who am the object of concentration of the mind; that practice itself is yoga; the mind of a yogi is engrossed (yuktam) in that itself; with a mind that is such, and na anya-gamina, which does not stray away to anything else which is not inclined to go away to any other object; yati, one reaches; the paramam, supreme, unsurpassed; purusam, Person; divyam, existing in the effulgent region (divi), in the Solar Orb. And, to what kind of a Person does he go? This is being stated:

English Translation - Swami Gambhirananda

8.9 He who meditates on the Omniscient, the Anceint, the Ruler, subtler than the subtle, the Ordainer of everything, of inconceivable form, effulgent like the sun, and beyond darkness-(he attains the supreme Person).

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.9 Yah, he who, anyone who; anusmaret, meditates on; kavim, the Omniscient, the Knower of things past, present and future; puranam, the Ancient, the Eternal; anusasitaram, the Ruler, the Lord of the whole Universe; aniyamsam, subtler; anoh, than the subtle; dhataram, the Ordainer; sarvasya, of every-thing-one who grants the fruits of actions, in all their varieties, individually to all creatures; acintya-rupam, who is of inconceivable form-His form, though always existing, defies being conceived of by anybody; aditya-varnam, who is effulgent like the sun, who is manifest as eternal Consciousness like the effulgence of the sun; and parastat, beyond; tamasah, darkness-beyond the darkness of delusion in the form of ignorance-(he attains the supreme Person). This verse is to be connected with the earlier itself thus: 'by meditating (on Him)...he attains Him.' Further,

English Translation - Swami Gambhirananda

8.10 At the time of death, having fully fixed the Prana (vita force) between the enebrows with an unswering mind, and being imbued with devotion

as also the strength of concentration, he reaches that resplendent supreme person.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.10 Prayana-kale, at the time of death; after first brining the mind under control in the lotus of the heart, and then lifting up the vital force-through the nerve going upward-by gradually gaining control over (the rudiments of nature such as) earth etc. [Space, air, fire, water and earth.] and after that, samyak, avesya, having fully fixed; pranam, the Prana (vital force); madhye, between; the bhruvoh, eye-brows, without losing attention; acalena manasa, with an unwavering mind; he, the yogi possessed of such wisdom, yuktah, imbued; bhaktya, with devotion, deep love; ca eva, as also; yoga-balena, [Yoga means spiritual absorption, the fixing of the mind on Reality alone, to the exclusion of any other object.] with the strength of concentration-i.e; imbued with that (strength) also, consisting in steadfastness of the mind arising from accumulation of impressions resulting from spiritual absorption; upaiti, reaches; tam, that; div yam, resplendent; param, supreme; purusam, Person, described as 'the Omniscient, the Ancient,'

etc. The Lord again speaks of Brahman which is sought to be attained by the process going to be stated, and which is described through such characteristics as, 'What is declared by the knowers of the Vedas,'etc.:

English Translation - Swami Gambhirananda

8.11 I shall speak to you briefly of that immutable Goal which the knowers of the Vedas declare, into which enter the deligent ones free from attachment, and aspiring for which people practise celibacy.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.11 Pravaksye, I shall speak; te, to you; samgrahena, briefly; tat, of that; which is called the aksaram, immutable-that whch does not get exhausted, which is indestructible; padam, Goal to be reached; yat, which; veda-vidah, the knowers of the Vedas, the knowers of the purport of the Vedas; vedanti, declare, speak of It as opposed to all qualifications-'It is neither gross nor minute' (Br. 3.8.8) etc.-, in accordance with the Upanisadic text, 'O Gargi, the knowers of Brahman say this

Immutable (Brahman) is that' (ibid); and further, yat, into which, after the attainment of complete realization; visanti, enter; yatayah, the diligent ones, the monks; who have become vita-ragah, free from attachment; and icchantah, aspiring to know (-to know being supplied to complete the sense-); yat, which Immutable; people caranti, practise; brahmacaryam, celibacy-at the teacher's house. Commencing with, '"O venerable sir, which world does he really win thereby who, among men, intently meditates on Om in that wonerful way till death?" To him he said, "O Satyakama, this very Brahman that is (known as) the inferior and superior is but this Om"' (pr.5.1-2), it has been stated, 'Again, anyone who meditates on the supreme Purusa with the help of this very syllable Om, as possessed of three letters,...he is lifted up to the world of Brahma (Hiranyagarbha) by the Sama-mantras,' (op.cit.5) etc. Again, beginning with '(Tell me of that thing which you see as) different from virtue, different from vice,' it has been stated, 'I tell you briefly of that goal which all the Vedas with one voice propound, which all the austerities speak of, and wishing for which people practise Brahmacarya: it is this, viz Om' (Ka.1.2.14-15), etc. In the above quotations, Om which is going to be spoken of is presented as a name of this

supreme Brahman, and also as Its symbol like an image. This has been done as a means to meditation on it (Om) for the attainment of the supreme Brahman by poeple of low and mediocre intellect, in as much as this leads to Liberation in course of time. Here also that very meditation on Om in the manner stated above-which is the means of attaining the supreme Brahman introduced in, '(He who meditates on) the Omniscient, the Ancient,' and in, '(I shall speak to you birefly of that immutable Goal) which the knowers of the Vedas declare,' and which (meditation) leads to Liberation in due course [Realization of Brahman leads to immediate Liberation (sadyomukti, whereas meditation (contemplation, upasana) leads to gradual Liberation (krama-mukti).-Tr.]-has to be spoken of along with 'adherence to yoga' as also whatever is connected directly or indirectly with it. For this purpose the following text is begun:

8.12 Having controlled all the passages, having confined the mind in the heart, and having fixed his own vital force in the head, (and then) continuing in the firmness in yoga;

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.12 Samyamya, having controlled; sarva-dvarani, all the passages, the doors of perception; niruddhya, having confined; the manah, mind; hrdi, in the heart-not allowing it to spread out; and after that, with the help of the mind controlled therein, rising up through the nerve running upward from the heart, adhaya, having fixed; atmanah, his own; pranam, vital force; murdhni, in the lead; (and then) asthitah, continuing in; yogadharanam, the firmness in yoga-in order to make it steady-. And while fixing it there itself,

8.13 He who departs by leaving the body while uttering the single syllable, viz Om, which is Brahman, and thinking of Me, he attains the supreme Goal.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.13 Yah, he who; prayati, departs, dies; tyajan, by leaving; deham, the body-the phrase 'leaving the body' is meant for qualifying departure; thereby it

is implied that the soul's departure occurs by abandoning the body, and not through the destruction of its own reality, having abandoned thus-; vyaharan, while uttering; the eka-adsaram, single syllable; om iti brahma, viz Om, which is Brahman, Om which is the name of Brahman; and anusmaran, thinking; mam, of Me, of God who is implied by that (syllable); sah, he; yati, attains; the paramam, supreme, best; gatim, Goal. Further,

8.14 O son of Prtha, to that yogi of constant concentration and single-minded attention, who remembers Me uninterruptedly and for long, I am easy of attainment.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.14 Partha, O son of Prtha, tasya yoginah, to that yogi; nitya-yuktasya, of constant concentration, who is ever absorbed (in God); and ananya-cetah, of single-minded attention, a yogi whose mind is not drawn to any other object; yah, who; smarati, remembers; mam, Me, the supreme God; satatam, uninteruptedly; and nityasah, for long-. By satatam, uninterrupteldy, is meant 'without any break'. By niryasah, is meant along duration. Not

six months, nor even a year! What then? The meaning is: He who remembers Me for his whole life, continuously. To that yogi aham, I; am sulabhah, easy of attainment. Since this is so, therefore one should remain ever absorbed in Me, with mind given to nothing else. 'What follows from Your being easy of attainment?' This is being answered: 'Hear what follows from My being easy of attainment.'

English Translation - Swami Gambhirananda

8.15 As a result of reaching Me, the exalted ones who have attained the highest perfection do not get rebirth which is an abode of sorrows and which is impermanent.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.15 Upetya mam, as a result of reaching Me who am God-as a result of realizing My nature; mahatmanah, the exalted ones, the monks; gatah, who have attained; the paramam, highest; samsiddhim, perfection, called Liberation; na, do not; apnuvanti, get; this kind of punarjanama, rebirth. As to what kind of rebirth they do not get,

the Lord states its characteristics-duhkhalayam, which is an abode of sorrows, a resort of physical and other sorrows, i.e. a birth to which sorrows adhere. It is not merely an abode of sorrows, but also asavatam, impermanent, having no fixity of nature. On the other hand, those who do not reach Me, they come again. Again, 'Is it that those who attain someone other than You return?' This is being answered:

English Translation - Swami Gambhirananda

8.16 O Arjuna, all the worlds together with the world of Brahma are subject to return. But, O son of Kunti, there is no rebirth after reaching Me.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.16 O Arjuna, all the lokah, worlds; abrahma-bhuvanat, together with the world of Brahma-bhuvana is that (place) in which creatures are born, and brahma-bhuvana means the world of Brahma; punah avartinah, are subject to return, are by nature liable to come again; Tu, but; kaunteya, O son of Kunti, na vidyate, there is no; punarjanma, rebirth; upetya, after reaching; mam, Me alone.

Why are all the worlds together with the realm of Brahma subject to return? Becuase they are limited by time. How?

8.17 Those poeple who are knowers of what day and night are, know the day of Brahma which ends in a thousand yugas [The four yugas (in the human worlds), viz Satya, Treta, Dwapara, and Kali are made up of 4,320,000 years. This period multiplied by a thousand constitutes one day of Brahma. His night also extends over an equal period. See M.S. and V.S.A.], and His night which ends in a thousand yugas.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.17 Viduh, they know; that ahah, day; brahmanah, of Brahma, of Prajapati, of Virat; yat, which; sahasra-yuga-paryantam, ends in a thousand yugas; and also the ratirm, night; yuga-sahasra-antam, which ends in a thousand yugas, having the same duration as the day. Who knows (these)? In reply the Lord says: Te, they; janah, poeple; ahoratra-vidah, who are the knowers of what day and night are, i.e. the people who know the measurement of time. Since the worlds are thus

delimited by time, therefore they are subject to return. What happens during the day and the night of Prajapati is being stated:

8.18 With the coming of day all manifested things emerge from the Unmanifest and when night comes they merge in that itself which is called the Unmanifested.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.18 Ahar-agame, with the coming of day, at the time when Brahma wakes; sarvah vyaktayah, all manifested things, all things that get manifested, all creatures characterized as moving and non-moving; prabhavanti, emerge, become manifested; avyaktat, from the Unmanifested-avyakta (Unmanifested) is the state of sleep of Prajapati; from that avyakta. Similarly, ratri-agame, when night comes, at the time when Brahma sleeps; praliyante, they, all the manifested things, merge; tatra eva, in that itself; avyakta-sanjnake, which is called the Unmanifested referred to above. In order to obviate the defect of the emergence of some unmerited result and the destruction of merited results; [The following verse says that the very

same multitude of beings continues in the different cycles of creation, and there-fore these two defects do not arise.] for pointing out the meaningfulness of the scriptures [For the earlier reason the scriptures do not lose their validity.] dealing with bondage and Liberation; and with a view to propounding detachment from the world on the ground that the helpless multitude of beings perishes after being born again and again under the influence of accumulated results of actions that have for their origin such evils as ignorance etc. [The five evils are: ignorance, egoism, attachment, aversion and clinging to life. (See P. Y. Su. 2.3)], the Lord says this:

8.19 O son of Prtha, after being born again and again, that very multitude of beings disappears in spite of itself at the approach of night. It comes to life at the approach of day.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.19 O son of Prtha, bhutva, after being born again and again at the approach of day; sah eva, that very-not any other; bhutagramah, multitude of beings, consisting of the moving and the non-

moving objects that existed in the earlier cycle of creation; praliyate, disappears repeatedly; avasah, in spinte of itself, [For they are impelled by their own defects] without any independence whatever; ratri-agame, at the approach of night, at the close of the day. Prabhavati, it comes to life, verily in spite of itself; ahar-agame, at the approach of day. The means for the attainment of that Immutable which was introduced has been pointed out in, 'He who departs by leaving the body while uttering the single syllable, viz Om, which is Brahman, ' etc. (13). Now, with a vies to indicating the real nature of that very Immutable, this is being said-that It is to be reached through this path of yoga:

8.20 But distinct from that Unmanifested is the other eternal unmainfest Reality, who does not get destroyed when all beings get destroyed.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.20 He is parah, distinct, different;-From what?-tasmat, from that aforesaid (Unmanifested). The word tu, but, is meant for showing the distinction of the Immutable that is going to be spoken of from

the Unmanifested. He is bhavah, the Reality, the supreme Brahman called the Immutable. Even though different, there is the possibility of similarlity of characteristics. Hence, for obviating this the Lord says: anyah, the other, of a different characteristic, and He is the Immutable which is beyond the range of the organs. It has been said that He is distinct from that. From what, again is He distinct? Avyaktat, from the Unmaifested spoken of earlier, which is the seed of the multitude of beings, and which is characterized as ignorance (avidya) [Ast. adds, 'anyah vilaksanah, bhavah ityabhiprayah: The meaning is that the Reality is different and distinct (form that Unmanifested).-Tr.] He is sanatnah, eternal. Bhavah, the Reality; yah sah, who is such; na, does not; vinasyati, get destroyed; when sarvesu bhutesu, all beings, beginning from Brahma; nasyatsu, get destroyed.

English Translation - Swami Gambhirananda

8.21 He who has been mentioned as the Unmanifested, the Immutable, they call Him the supreme Goal. That is the supreme abode of Mine, reaching which they do not return.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.21 He Himself who has been uktah, meantioned; as avyaktah, Unmanifest; the aksarah, Immutable; ahuh, they call; tam, Him-that very unmanifest Reality which is termed as the Immutable; the paramam, supreme; gatim, Goal. Tat, That; is the paramam, supreme; dhama, abode, i.e. the supreme State; mama, of Mine, of Visnu; yam prapya, reaching which Reality; na nivartante, they do not return to the worldly state. The means for gaining That is being stated:

8.22 O son of Prtha, that supreme Person-in whom are included (all) the beings and by whom all this is pervaded-is, indeed, reached through one-pointed devotion.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.22 O son of Prtha, sah, that; parah purusah, supreme, unsurpassable Person-(the word purusa) derived in the sense of 'residing in the heart' or 'all-pervasiveness'; that Person, compared to whom

there is nothing superior-; yasya, in whom, in which Person; antahsthani, are included; bhutani, (all) the beings which are Its products-for a product remains inherent in its cause; and yena, by whom, by which Person; tatam, is pervaded; sarvam, all; idam, this, the Universe, as pot etc. are by space; is tu, indeed; labhyah, reached; through ananyaya, one-pointed; bhaktya, through devotion, characterized as Knowledge; ananyaya, which is one pointed, which relates to the Self. The Northern Path meant for the attainment of Braman by the yogis under discussion, who have superimposed the idea of Brahman on the syllable Om and who are destined to get Liberation in due course, has to be stated. Hence, in order to present the intended idea the verse, '(O best of the Bharata dynasty) of that time...at which,' etc. is being recited. The description of the Path of Return (in verse 25) is by way of praising the other Path (of Departure, in verse 24):

English Translation - Swami Gambhirananda

8.23 O best of the Bharata dynasty, I shall now speak of that time by departing at which the yogis attain the State of Non-return, and also (of the time

by departing at which they attain) the State of Return.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.23 Bharatarsabha, O best of the Bharata dynasty; vaksyami, I shall speak; tu, now; tam, of that; kalam, time; prayatah, by departing, by dying; (-these words are to be which time; yoginah, the yogis; yanti, attain; anavrttim, the State of Non-return, of nonrebirth; ca eva, and also; of the time by departing at which they attain its opposite, avrttim, the State of Return. By 'Yogis' are implied both the yogis (men of meditation) and the men of acitons (rites and duties). But the men of action are yogis by courtesy, in accordance with the description, 'through the Yoga of Action for the yogis' (3.3). The Lord speaks of that time: [This is Ast.'s reading.-Tr.]

8.24 Fire, light, daytime, the birght forrnight, the six months of the Northern solstice-by following this Path, persons who are knowers of Brahman attain Brahman when they die.

8.24 Agnih, fire-is a deity presiding over a period of time; similarly, jyotih, light-also is a deity presiding over a period of time. Or fire and light are the well-known Vedic deities. As the expression 'mango grove' is used with regard to a place where mango trees are more numerous, similarly, the expressions 'at which time' and 'that time' (in the earlier verse) are used in view of the predominance (of the deities presiding over time). [If the first two (fire and light) are taken as Vedic deities, then the remaining three are the only deities of time. Still, the latter being numerically greater, all the five deities are referred to as deities of time. The deities of both the Paths-of gods and manes, or of the Northern and the Southern Paths as they are called-who are gods of time, are referred to here as 'time' by such words as day, fortnight, six months, etc.] So also, ahah, daytime, means the deity of daytime. Suklah, the bright fortnight, implies the deity presiding over the bright fortnight. Sanmasah uttarayanam, the six months of the Northern solstice-here, too, is understood the deity presiding over the Path. This is the principle (of interpretation followed

elsewhere (in the Upanisads also). Tatra, following this Path; janah, persons; who are brahma-vidah, knowers of Brahman, those engaged in meditation on (the qualified) Brahman; gacchanti, attain; brahma, Brahman; prayatah, when they die. It is understood that they attain Brahman through stages. Indeed, according to the Upanisadic text, 'His vital forces do not depart' (Br. 4.4.46), there is neither going nor coming back for those established in full realization, who are fit for immediate Liberation. Having their organs merged in Brahman, they are suffused with Brahman, they are verily identified with Brahman.

English Translation - Swami Gambhirananda

8.25 Smoke, night, as also the dark fortnight and the six months of the Southern solstice-following this Path the yogi having reached the lunar light, returns.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.25 Dhuman, smoke; and ratrih night, are the deities presiding over smoke and night. Similarly,

krsnah, the dark fornight, means the deity of the dark fortnight. Just as before, by sanmasah daksinayanam the six months of the Southern solstice, also is verily meant a deity. Tatra, following this Path; yogi, the yogi who performs sacrifices etc., the man of actions; prapya, having reached; candramasam jyotih, the lunar light-having enjoyed the results (of his actions); nivartate, returns, on their exhaustion.

English Translation - Swami Gambhirananda

8.26 These two courses of the world, which are white and black, are verily considered eternal. By the one a man goes to the State of Non-return; by the other he returns again.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.26 Ete, these two; gati, courses; jagatah, of the world; which are sukla-krsne, white and black [The Northern Path (the path of the Gods), and the Southern Path (the Path of the Manes) respectively.]-white because it is a revealer of Knowlege, and black because there is absence of that (revelation); are hi, verily; mate, considered;

sasvate, eternal, because the world is eternal. These two courses are possible for those who are qualified for Knowledge and for rites and duties; not for everybody. This being so, ekaya, by the one, by the white one; yati, a man goes; anavrttim, to the State of Non-return; anyaya, by the other; avartate, he returns; punah, again.

English Translation - Swami Gambhirananda

8.27 O son of Prtha, no yogi [One steadfast in meditation.) whosoever has known these two courses becomes deluded. Therefore, O Arjuna, be you steadfast in yoga at all times.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.27 O son of Prtha, na kascana yogi, no yogi whosoever; janan, has known; ete srti, these two courses as described-that one leads to worldly life, and the other to Liberation; muhyati, becomes deluded. Tasmat, therefore; O Arjuna, bhava, be you; yoga-yuktah, steadfast in Yoga; sarvesu kalesu, at all times. Here about the greatness of that yoga:

English Translation - Swami Gambhirananda

8.28 Having known this, the yogi transcends all those results of rigtheous deeds that are declared with regard to the Vedas, sacrifices, austerities and also charities, and he reaches the primordial supreme State.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

8.28 Viditva, having known; idam, this-having fully ascertained and practised what was spoken in the course of determining the answers to the seven questions (put by Arjuna in verse 1 and 2); the yogi atyeti, transcends, goes beyond; tat sarvam, all those; punya-phalam, results of righteous deeds, aggregate of rewards; yat, that are; pradistam, declared by the scriptures; with regard to these,viz vedesu, with regard to teh Vedas which have been properly [Sitting facing eastward after having washed one's hands, face, etc.] studied; yajnesu, with regard to sacrifices performed together with their accessories; tapahsu, with regard to austerities practised correctly [With concentrated mind, intellect, etc.]; ca eva, and also; danesu, with regard to charities rightly [Taking into

consideration place, time and fitness of the recipient.] given; and upaiti, he reaches; the param, supreme; sthanam, State of God; adyam, which is primordial, the Cause that existed in the beginning, i.e. Brahman.

## Chapter 9

English Translation - Swami Gambhirananda

9.1 The Blessed Lord said -- However, to you who are not given to cavilling I shall speak of this highest secret itself, which is Knowledge [Jnana may mean Brahman that is Consciousness, or Its knowledge gathered from the Vedas (paroksa-jnana). Vijnana is direct experience (aparoksa-jnana).] combined with experience, by realizing which you shall be free from evil.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.1 Te, to you; anasuyave, who are not given to cavilling, who are free from carping; pravaksyami, I shall speak of; idam, this. The Lord uttered the word 'this' by bearing in mind as an immediately present fact the knowledge of Brahman that will be and was spoken of in the earlier chapters. The word tu (however) is used for pointing out a distinction [The distinction of Knowledge from meditation that was being discussed.]. (I shall speak) of this itself-what is that?-(it is) guhyatamam, the highest secret; and is jnanam,

Knowledge, complete Knowledge-nothing else-, the direct means to Liberation, as stated in the Upanisads and the Smrtis, 'Vasudeva is all' (7.19), 'the Self verily is all this' (Ch. 7.25.2), 'One only, without a second' (op. cit. 6.2.1), etc., and also as stated in such Upanisadic texts as, 'On the other hand, those who understand otherwise than this come under a different ruler, and belong to the worlds that are subject to decay' (op. cit. 7.25.2). (Knowledge) of what kind? It is vijnana-sahitam, combined with experience; jnatva, by realizing, by attaining; yat, which Knowledge; moksyase, you shall be free; asubhat, from evil, from worldly bondage.

English Translation - Swami Gambhirananda

9.2 This is the Sovereign Knowledge, the Sovereign Profundity, the best sanctifire; directly realizable, righteous, very easy to practise and imperishable.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.2 And that is raja-vidya, the Sovereign Knowledge, the kind among sciences because of the abundance of its radiance. Indeed, this

knowledge of Brahman shines most brilliantly among all kiinds of learning [The word raja means a king, or figuratively, the greatest; or, derived from the root raj, to shine, it may mean shining.-Tr.] So also, idam, this; is raja-guhyam, the Sovereign Profundity, the kind among profundities; uttamam, the best; pavitram, sanctifier. This knowledge of Brahman, which sanctifies all things that purify, is the greatest. Shine it reduces to ashes in a moment (the results of) all actions-righteous, unrighteous and others-together with their roots, accumulated over many thousands of births, therefore, what to speak of its sanctifying power! Besides, it is pratyaksavagamam, directly realizable, directly perceivable like happiness etc. Even though possessed of many qualities, a thing may be noticed to be contrary to righteousness. The knowledge of the Self is not opposed to righteousness, in that way, but it is dharmyam, righteous, not divorced from righteousness. Eeve so, it may be difficult to practice. Hence the Lord says it is susukham, very easy; kartum to practise, like the knowledge of the distinction among jewels. It is seen (in the world) that, actions which require little effort and are accomplished easily yield meagre results, whereas those that are difficult to

accomplish yield great results. Thus the contingency arises that this (knowledge of Brahman), however. which is easily attained, perishes when its result gets exhausted. Therefore the Lord says it is avyayam, imperishable. From the point of view of its result, it is not perishable like (the results of) actions. Hence the knowledge of the Self should be highly regarded.

9.3 O destroyer of foes, persons who are regardless of this Dharma (knowledge of the Self) certainly go round and round, without reaching Me, along the path of transmigration which is fraught with death.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.3 Parantapa, O destroyer of foes; those purusah, persons, again; who are asraddadhanah, regardless of, devoid of faith in; asya dharmasya, this Dharma, this knowledge of the Self-those who are faithless as regards its true nature as well as its result, who are sinful, who have taken recourse to the 'upanisad' (mystical teaching) of demoniacal people, consisting in consideration the body alone as the Self, and who delight in life (sense enjoyments); nivartante, certainly go round and

round;-where?-mrtyu-samsara-vartmani, along the path (vartma) of transmigration (samsara) fraught with death (mrtyu), the path leading to hell, birth as low creatures, etc., i.e., they go round and round along that very path; aprapya, without reaching; mam, Me, the supreme God. Certainly there is no question of their attaining Me. Hence, the implication is that (they go round and round) without even acquiring a little devotion, which is one of the disciplines [Ast. omits the word sadhana, disciplines.-Tr.] constituting the path for reaching Me. Having drawn Arjuna's attention through the (above) eulogy, the Lord says:

English Translation - Swami Gambhirananda

9.4 This whole world is prevaded by Me in My unmanifest form. All beings exist in Me, but I am not contained in them!

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.4 Idam, this; sarvam, whole; jagat, world; is tatam, pervaded; maya, by Me; through the supreme nature, that I have, avyakta-murtina, in My unmanifest form, in that form in which My

nature is not manifest, i.e. in My form which is beyond the range of the organs. Sarva-bhutani, all beings, from Brahma to a clump of grass; matsthani, exist in Me, are established in Me in that unmanifest form. For, no created thing that is bereft of the Self (i.e. of Reality) can be conceived of as an object of practical use. Therefore, being possessed of their reality through Me who am their Self, they exist in Me. Hence they are said to be established in Me. I Myself am the Self of those created things. Consequently, it appears to people of little understanding that I dwell in them. Hence I say: Na ca aham, but I am not; avasthitah, contained; tesu, in them, in the created things. Since unlike gross objects I am not in contact with anything, therefore I am certainly the inmost core even of space. For, a thing that has no contact with anything cannot exist like something contained in a receptacle. For this very reason that I am not in contact with anyting-
English Translation - Swami Gambhirananda

9.5 Nor do the beings dwell in Me. Behod My divine Yoga! I am the sustainer and originator of beings, but My Self is not contained in the beings.

9.5 Na ca bhutani, nor do the beings, beginning from Brahma; matsthani, dwell in Me. Pasya, behold; me, My; aisvaram, divine; yogam, Yoga, action, performance, i.e. this real nature of Myself. The Upanisadic text, too, similarly shows the absence of association (of the Self) due to Its being free from contact: '...unattached, for It is never attached' (Br. 3.9.26). Behold this other wonder: I am the bhuta-bhrt, sustainer of beings, though I am unattached. Ca, but; mama atma, My Self; na bhutasthah, is not contained in the bengs. As it has been explained according to the logic stated above, there is no possibility of Its remaining contained in beings. How, again, is it said, 'It is My Self? Following human understanding, having separated the aggregate of body etc. (from the Self) and superimposing eoism of them, the Lord calls It 'My Self'. But not that He has said so by ignorantly thinking like ordinary mortals that the Self is different from Himself. So also, I am the bhuta-bhavanah, originator of beings, one who gives birth to or nourishes the beings. By way of establishing with the help of an illustration the subject-matter [Subject-matter-that the Self, which

has no contact with anything, is the substratum of creation, continuance and dissolution.] dealt with in the aforesaid two verses, the Lord says:

English Translation - Swami Gambhirananda

9.6 Understand thus that just as the voluminous wind moving everywhere is ever present in space, similarly all beings abide in Me.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.6 Upadharaya, understand; iti, thus; that yatha, just as; in the world, the mahan, voluminous-in dimension; vayuh, wind; sarvatragah, moving everywhere; is nityam, ever; [During creation, continuance and dissolution] akasa-sthitah, present in space; tatha, similarly; (sarvani, all; bhutani, beings; matsthani,) abide in Me who am omnipresent like space-abide certainly without any contact.

English Translation - Swami Gambhirananda

9.7 O son Kunti, all the beings go back at the end of a cycle to My Prakrti. I project them forth again at the beginning of a cycle.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.7 Kaunteya, O son of Kunti; sarva-bhutani, all the beings-all the beings which, like wind abiding in space, abide thus in Me during their period of existence; yanti, go back; kalpa-ksaye, at the end of a cycle, at the time of dissolution; mamikam prakrtim, to My Prakrti which consists of the three gunas (qualities; see 7.13) and is (called My) lower Nature. Punah, again; aham, I; visrjami, project forth, create; tani, them, the beings, as before [As before: as in previous cycles of creation.]; kalpadau, at the beginning of a cycle, at the time of creation.

English Translation - Swami Gambhirananda

9.8 Keeping My own prakrti under control, I project forth again and again the whole of this multitude of beings which are powerless owing to the influence of (their own) nature.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.8 Thus avastabhya, keeping under control; svam, My own; prakrtim, Prakrti, which is charcterized as nescience; visrjami, I project forth; punah, punah, again and again; the krtsnam, whole of; imam, this; existing bhuta-gramam, multitude of beings which are born of Prakrti; which, being under another's sub-jugation due to such defects [See under 8.19, introductory Commentary.-Tr.] as ignorance etc., are avasam, powerless, not independent; prakrteh vasat, under the influence of their own nature. 'In that case, You, who are the supreme God and who ordain this multitude of beings unequally, will become associated with virtue and vice as a result of that act?' In aswer the Lord says this"

English Translation - Swami Gambhirananda

9.9 O Dhananjaya (Arjuna), nor do those actions bind Me, remaining (as I do) like one unconcerned with, and unattached to, those actions.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.9 O Dhananjaya, na ca, nor do; tani, those; karmani, actions-which are the sources of the creation of the multitude of beings unequally; nibadhnanti, bind; mam, Me, who am God. As to that, the Lord states the reason for His not becoming associated with the actions: Asinam, remaining (as I do); udasinavat, like one unconcerned, like some indifferent spectator- for the Self is not subject to any change; and asaktam, unattached; tesu karmasu, to those actions-free from attachment to results, free from the egoism that 'I do.' Hence, even int he case of any other person also, the absence of the idea of agentship and the absence of attachment to results are the causes of not getting bound. Otherwise, like the silkworm, a foolish man becomes bound by acitons. This is the idea. There (in th previous two verses) it involves a contradiction to say, 'Remaining like one unconcerned, I project forth this multitude of beings.' In order to dispel this doubt the Lord says:

English Translation - Swami Gambhirananda

9.10 Under Me as the supervisor, the Prakrti produces (the world) of the moving and the non-moving things. Owing to this reason, O son of Kunti, the world revolves.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.10 Maya, under Me; adhyaksena, as the supervisor, remaining changeless as a mere witness under all circumstances; prakrtih, the Prakrti, My maya consisting of the three gunas and characterized as ignorance; suyate, produces; the world sa-cara-acaram. of the moving and the none-moving things. Thus there is the Vedic text, 'The one divine Being is hidden in all beings; He is amnipresent, the indwelling Self of all bengs, the Supervisor of actions, the refuge of all beings, the witness, the one who imparts consceiousness, unconditioned [This is according to Sankaracarya's commentary on this verse. A.G. interprets kevala as non-dual.-Tr.] and without qualities' (Sv. 6.11). Anena hetuna, owing to this reason-because of this presiding over; O son of Kunti, the jagat, world, with the moving and the non-moving things, consisting of the manifest and the unmanifest; viparivartate, revolves, under all conditions

[During creation, continuance and dissolution.] All the activities of the world in the form, 'I eat this; I see; I hear this; I experience this happiness, suffer this sorrow; I shall do this for that purpose, [Ast. omits this portion.-Tr] I shall do this for this purpose; I shall know this,' etc. indeed arise owing to their being the objects of the conscious witness. They verily exist in consciousness, and end in consciousness. And such mantras as, 'He who is the witness of this is in the supreme heaven' [Supreme heaven, the heart; i.e. He is inscrutable.] (Rg., Na. Su. 10.129.7; Tai. Br.2.8.9), reveal this fact. Since it follows from this that there is no other conscious being part from the one Deity-who is the witness of all as the absolute Consciousness, and who in reality has no contact with any kind of enjoyment-, therefore there is no other enjoyer. Hence, in this context, the question, 'For what purpose is this creation?', and its answer are baseless-in accordance with the Vedic text, 'Who know (It) truly, who can fully speak about this here? From where has this come? From where is this variegated creation?' (Rg. 3.54.5; 10.129.6). And it has been pointed out by the Lord also: 'Knowledge remains covered by ignorance. Thereby the creatures become deluded' (5.15).

English Translation - Swami Gambhirananda

9.11 Not knowing My supreme nature as the Lord of all beings, foolish people disregard Me who have taken a human body.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.11 Ajanatah, not knowing; mama, My; param, supreme; bhavam, nature-My supreme Reality, which is like space, nay, which is subtler and more pervasive than space; as bhuta-maheswaram, the Lord of all beings, the great Lord of all beings who is their Self; mudhah, foolish people, the non-discriminating ones; avajananti, disregard, belittle; mam, Me, although I am by nature thus eternal, pure, intelligent, free and the Self of all beings; and asritam, who have taken; manusim tanum, a human body common to men, i.e... when I act with the help of a human body. As a result of that, as a result of continously disrespecting Me, those wretches get ruined. How?

English Translation - Swami Gambhirananda

9.12 Of vain hopes, of vain actions, of vain knowledge, and senseless, they become verily possessed of the deceptive disposition of fiends and demons.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.12 Moghasah, of vain hopes. So also, mogha-karmanah, of vain actions: their rites, such as Agnihotra etc. which are undertaken by them, verily become vain, fruitless actions, because of dishonouring the Lord, disregarding Him who is their own Self. In this way they are of vain actions. Similarly, mogha-jnanah, of vain knowledge: of fruitless knowledge; even their knowledge verily becomes useless. And vicetasah, senseless: i.e., they lose their power of discrimination. Besides, [Besides, in the next birth...] they become sritah, possessed of; the mohinim, self-deceptive, self-delusive; prakritim, disposition; raksasim, of fiends; and asurim, of demons-according to which the body is the Self; i.e., they become habitually inclined to act cruelly, saying, 'cut, break, drink, eat, steal others' wealth,' etc. [The habit to cut, break, drink, eat, etc. is characteristic of fiends. The habit of stealing others' wealth, etc. is characteristic

of demons.] This is stated in the Sruti, 'Those worlds of devils (are covered by blinding darkness)' (Is. 3).

English Translation - Swami Gambhirananda

9.13 O son of Prtha, the noble ones, being possessed of divine nature, surely adore Me with single-mindedness, knowing Me as the immutable source of all objects.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.13 On the other hand, O son of Prtha, those mahat-manah, noble ones-who are not small-mined, who are imbued with faith, and who have set out on the path of Liberation, which is characerized by devotion to God; being asritah, possessed of; daivim, divine; prakrtim, nature-distinguished by mental and physical control, kindness, faith, etc.; tu, surely; bhajante, adore; mam, Me, God; ananya-manasah, with single-mindedness; jnatva, knowing Me; as the avyayam, immutable; bhutadim, source of all objects, of space etc. (i.e. th five elements) as well as of living beings. How?

English Translation - Swami Gambhirananda

9.14 Always glorifying Me and striving, the men of firm vows worship Me by paying obeisance to Me and being ever endowed with devotion.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.14 Satatam, always; kirtayantah, glorifying; mam, Me, God, who am Brahman in reaility; ca, and; yatantah, striving, endeavouring with the help of such virtues as withdrawal of the organs, control of mind and body, kindness, non-injury, etc.; drdha-vratah, the men of firm vows those whose vows [Vows such as celibacy], those whosevows are unshakable; upasate, worship Me; namasyantah, by paying obeisance; mam, to Me, to the Self residing in the heart, ca, and; nitya-yuktah, being ever endowed; bhaktya, with devotion. The various ways in which they adore are being stated:
English Translation - Swami Gambhirananda

9.15 Others verily worship Me by adoring exclusively through the sacrifice of the knowledge

of oneness; (others worship Me) multifariously, and (others) as the multiformed existing variously.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.15 Anye, others, giving up others forms of adoration; ca, verily; upasate, worship; mam, Me, God; yajantah, by adoring, glorifying; api, exclusively; jnana-yajnene ekatvena, through the sacrifice of the knowledge of oneness-knowledge of God itself being the sacrifice; and that knowledge consists in the realization of the highest truth that the supreme Brahman is verily one. Adoring with that (knowledge) they worship Me. And some others Me prthaktvena, multifariously-in different forms as the sun, moon, etc. They worship (Me) by thinking that, Visnu who is God Himself exists in different forms as the sun etc. Still others worship Me thinking that, that very God who is visvatomukhah, mulitiformed, who has His facr everywhere, i.e., who is the Cosmic Person; exists bahudha, variously. In numerous ways they worship Him, the Cosmic Person, who has His face everywhere. 'If they worship in numerous ways, how is it that they worship You alone?' Hence the Lord says:

English Translation - Swami Gambhirananda

9.16 I am the kratu, I am the yajna, I am the svadha, I am the ausadha, I am the mantra, I Myself am the ajya, I am the fire, and I am the act of offering.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.16 Aham, I; am the kratuh, a kind of Vedic sacrifice; I Myself am the yajnah, sacrifice as prescribed by the Smrtis; further, I am svadha, the food that is offered to the manes; I am ausadham-by which word is meant the food that is eaten by all creatures. Or, svadha means food in general of all creatures, and ausadha means medicine for curing diseases. I am the mantra with which offering is made to manes and gods. I Myself am the ajyam, oblations; and I am agnih, the fire-I Myself am the fire into which the oblation is poured. And I am the hutam, act of offering. Besides,

English Translation - Swami Gambhirananda

9.17 Of this world I am the father, mother, ordainer, (and the), grand-father; I am the

knowable, the sancitifier, the syllable Om as also Rk, Sama and Yajus.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.17 Asya, of this; jagatah, world; aham, I; am pita, the father; mata, the mother; dhata, ordainer, dispenser of the results of their actions to the creatures; (and the) pirtamahah, grand-father. I am the vedayam, knowable-that which has to be known; the pavitram, sanctifier; [Virtuous actions.] and the onkarah, syllable Om; eva ca, as also Rk, Sama and Yajus. [Brahman, which has to be known, is realizable through Om, regarding which fact the three Vedas are the authority. The ca (as also) is suggestive of the Atharva-veda.] Moreover,

English Translation - Swami Gambhirananda

9.18 (I am) the fruit of actions, the nourisher, the Lord, witness, abode, refuge, friend, origin, end, foundation, store and the imperishable seed.
English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.18 (I am) the gatih, fruit of actions; the bharta, nourisher; [The giver of the fruits of actions.] the prabhuh, Lord; the saksi, witness of all tha is done or not done by creatures; the nivasah, abode, where creatures live; the saranam, refuge, remover of sufferings of the afflicted who take shelter; the suhrt, friend, one who does a good turn without thought of reward; the prabhavah, origin of the world; the pralayah, end, the place into which the world merges. So also, (I am) the sthanam, foundation on which the world rests; the nidhanam, store, which is for future enjoyment of creatures; and the avyayam, imperishable; bijam, seed, the cause of growth of all things which germinate. The seed is imperishable because it continues so long as the world lasts. Indeed, nothing springs up without a seed. And since creation is noticed to be continuous, it is understood that the continuity of the seed never ends. Further,

English Translation - Swami Gambhirananda

9.19 O Arjuna, I give heat, I withhold and pour down rain. I am verily the nectar, and also death existence and nonexistence.

9.19 O Arjuna, aham, I, in the form of the sun; tapami, give heat through some intense rays. Through some rays utsrjami, I pour down; varsam, rain. Having poured down, again nigrhnami, I withdraw it through some rays-for eight months. Again I pour it down in the rainy season. I am eva ca, verily; the amrtam, nectar of the gods; and mrtyuh, death of the mortals. I Myself am sat, existence-the effect which has come into bneing in relation to its cause; and its opposite, asat, nonexistence. [Nonexistence: the cause which has not become manifest as the effect possessing name and form, It cannot be admitted that the effect has absolute existence, for the Upanisad says, 'All transformation has speech as it basis, and it is name only' (Ch.6. 1. 4). Nor can it be said that the cause has absolute non-existence, for there is the text,'...by what logic can the existent come verily out of nonexistence? But surely,...all this was Existence, one without a second' (op. cit. 6.2.2).] It is not that the Lord is Himself absolutely nonexistence; nor are effect and cause (absolutely) existence and nonexistent (respectively). Those men of Knowledge who meditate of Me while

worshpping Me according to the respective forms of sacrifices mentioned above-regardomg Me as one or multifirious, etc.-, they attain Me alone according to their conceptions.

9.20 Those who are versed in the Vedas, who are drinkers of Soma and are purified of sin, pray for the heavenly goal by worshipping Me through sacrifices. Having reached the place (world) of the king of gods, which is the result of righteousness, they enjoy in heaven th divine pleasure of gods.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.20 Those, again, who are ignorant and desirous of pleasures, trai-vidyah, who are versed in the three Vedas, who know the Rk, Yajus and Sama Vedas; somapah, who are drinkers of Soma; and who, as a result of that very drinking of Soma, are puta-papah, purified of sin; prarthayante, pray for; the svargatim, heavenly goal, the attainment of heaven-heaven itself being the goal [Ast. adds this portion-svareva gatih, heaven itself being the goal.-Tr.]-; istva, by worshipping; mam, Me, existing in the forms of gods such as the Vasus and others; yajnaih, through sacrifices such as the Agnistoma

etc. And asadya, having reached; surendra-lokam, the place (world) of the kind of gods, of Indra; (which is) punyam, the result of righteousness; te, they; asnanti, enjoy; divi, in heaven; the devyan, divine, heavenly, supernatural;; deva-bhogan, pleasures of gods.

English Translation - Swami Gambhirananda

9.21 After having enjoyed that vast heavenly world, they enter into the human world on the exhaustion of their merit. Thus, those who follow the rites and duties prescribed in the three Vedas, and are desirous of pleasures, attain the state of going and returning.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.21 Bhuktva, after having enjoyed; tam, that: visalam, vast; svargalokam, heavenly world; te, they; visanti, enter into; this martyalokam, human world; ksine, on the exhaustion; of their punye, merit. Evam, thus, indeed; anuprapannah, those who follow in the manner described; trai-dharmyam, [A variant reading is trayi-dharmam.-Tr.] the rites and duties prescribed in the three

Vedas-merely the Vedic rites and duties; and are kama-kamah, desirous of pleasures; labhante, attain; only gata-agatam, the state of going and returning, but never that of independence. This is the meaning.

9.22 Those persons who, becoming non-different from Me and meditative, worship Me everywhere, for them, who are ever attached (to Me), I arrange for securing what they lack and preserving what they have.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.22 On the other hand, ye janah, those persons, the monks, who are desireless and fully illumined; who ananyah, becoming non-different (from Me), having realized the supreme Deity, Narayana, as their own Self; and cintayantah, becoming meditative; ['Having known that I, Vasudeva, am the Self of all, and there is nothing else besides Me'.] paryu-pasate mam, worship Me everywhere; ['They see Me the one, all-pervading, infinite Reality.'] tesam, for them; who have realized the supreme Truth, nitya-abhiyuktanam, who are ever attached (to Me); aham, I; vahami, arrange for;

both yoga-kesamam, securing what they lack and preserving what they have. Yoga means making available what one does not have, and ksema means the protection of what one has got. Since 'but the man of Knowledge is the very Self. (This is) My opinion' and 'he too is dear to Me' (7.17,18), therefore they have become My own Self as also dear. Does not the Lord surely arrange for securing what they lack and protecting what they have even in the case of other devotees? This is true. He does arrange for it. But the difference lies in this: Others who are devotees make their own efforts as well for their own sake, to arrange for securing what they lack and protecting what they have. On the contrary, those who have realized non-duality do not make any effrot to arrange for themselves the acquisition of what they do not have and the preservation of what they have. Indeed, they desire nothing for themselves, in life or in death. They have taken refuge only in the Lord. Therefore the Lord Himself arranges to procure what they do not have and protect what they have got. 'If you Yourself are the other gods even, then do not their devotees too worship You alone?' 'Quite so!'

9.23 Even those who, being devoted to other deities and endowed with faith, worship (them), they also,

O son of Kunti, worship Me alone (though) following the wrong method.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.23 Api, even; ye, those who; anya-devata-bhaktah, being devoted to tother deities; and anvitah sraddhaya, endowed with faith; yajante, worship (them), te api, they also; O son of Kunti, yajanti, worship; mam, Me; eva, alone; (though) avidhi-purvakam, following the wrong method. Avidhi implies ignorance. So the idea is that they worship (Me) ignorantly. 'How it is that they worship (Me) ignorantly?' [i.e. the worshippers of other deities worship them knowingly, and hence, how can the question of their ignorance arise?] This is being answered: Because-

English Translation - Swami Gambhirananda

9.24 I indeed am the enjoyer as also the Lord of all sacrifices; but they do not know Me in reality. Therefore they fall.

9.24 As the Self of the deities (of the sacrifices), aham, I; hi, indeed; am the bhokta, enjoyer; ca eva, as also; the prabhuh, Lord; [The Lord: 'I being the indwelling Ruler of all.'] sarva-yajnanam, of all sacrifices enjoined by the Vedas and the Smrtis. A sacrifice is verily presided over by Me, for it has been said earlier, 'I Myself am the entity (called Visnu) that exists in the sacrifice in this body' (8.4). Tu, but; na abhi-jananti, they do not know; mam, Me as such; tattvena, in reality. And atah, therefore, by worshipping ignorantly; te, they; cyavanti, fall from the result of the sacrifice. ['Although they perform sacrifices with great diligence, still just because they do not know Me real nature and do not offer the fruits of their sacrifices to Me, they proceed to the worlds of the respective deities through the Southern Path (beginning with smoke; see 8.25). Then, after the exhaustion of the results of those sacrifices and the falling of the respective bodies (assumed in those worlds) they return to the human world for rembodiment.'-M.S. (See also 9.20-1.)] The result of a sacrifice is inevitable even for those who worship

ignorantly out of their devotion to other deities. How?

English Translation - Swami Gambhirananda

9.25 Votaries of the gods reach the gods; the votarites of the manes go to the manes; the worshippers of the Beings reach the Beings; and those who worship Me reach Me.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.25 Deva-vratah, votaries of the gods, those whose religious observances [Making offerings and presents, circumambulation, bowing down, etc.] and devotion are directed to the gods; yanti, reach, go to; devan, the gods. Pitr-vratah, the votaries of the manes, those who are occupied with such rites as obsequies etc., who are devoted to the manes; go pitrn, to the manes such as Agnisvatta and others. Bhutejyah, the Beings such as Vinayaka, the group of Sixteen (divine) Mothers, the Four Sisters, and others. And madyajinah, those who worship Me, those who are given to worshipping Me, the devotees of Visnu; reach mam, Me alone. Although the effort (involved) is the same, still owing to

ingorance they do not worship Me exclusively. Thereby they attain lesser results. This is the meaning. 'Not only do My devotees get the everlasting result in the form of non-return (to this world), but My worship also is easy.' How?

English Translation - Swami Gambhirananda

9.26 Whoever offers Me with devotion-a leaf, a flower, a fruit, or water, I accept that (gift) of the pure-hearted man which has been devotionally presented.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.26 Yah, whoever; prayaccati, offers; me, Me; bhaktya, with devotion; patram, a leaf; puspam, a flower phalam, a fruit; or toyam, water; asnami, I accept; tat, that (gift)-leaf etc.; prayata-atmanah, of the pure-hearted man; which has been bhakti-upahrtam devotionally presented. Since this is so, therefore-

English Translation - Swami Gambhirananda

9.27 O son of Kunti, whatever you do, whatever you eat, whatever you offer as a sacrifice, whatever you give and whatever austerities you undertake, (all) that you offer to Me.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.27 O son of Kunti, yat-karosi, whatever you do, what comes spontaneously; [Actions such as walking etc. that are spontaneous,not injunctions of the scriptures.] yad-asnasi, whatever you eat; and yat-juhosi, whatever you offer as a sacrifice, whatever sacrifices you perform-be it prescribed by the Vedas or by the Smrtis; yatadadasi, whatever you give-gold, food, clarified butter, etc. to Brahmanas and others; and yat-tapasyasi, whatever austerties you undertake; (all) tat, that; kurusva madarpanam, you offer to Me. 'Hear what happens to you when you act thus.'

English Translation - Swami Gambhirananda

9.28 Thus, you will become free from bondage in the form of actions which are productive of good and bad results. Havng your mind inbued with the

yoga of renunciation and becoming free, you will attain Me.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.28 By dedicating to Me evam, thus; maksyase, you will become free; karma-bandhanaih, from bondage in the form of actions-actions themselves being the bonds; subha-asubha-phalaih, which are productive of good and bad results-i.e. from actions that have desirable (subha) and undesireable (asubha) results (phala). Sannyasa, renunciation, is that which results from dedication (of actions) to Me, and that is also yoga since it involves actions. He who has his mind (atma) endowed (yukta) with that yoga of renunciation (sannyasa-yoga) is sannyasa-yoga-yukta-atma. You, being such, having your mind endowed with the yoga of renunciation, and vimuktah, becoming free from the bonds of actions evern while living; upaisyasi, will attain, come; mam, to Me, when this body falls. In that case the Lord is possessed of love and hatred inasmuch as He favours the devotees, and not others? That is not so:

9.29 I am impartial towards all beings; to Me there is none detastable or none dear. But those who worship Me with devotion, they exist in Me, and I too exist in them.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.29 Aham, I; am samah, impartial, equal; sarva-bhutesu, towards all beings; me, to Me; na asti, there is none; dvesyah, detestable; na, none; priyah, dear. I am like fire: As fire does not ward off cold from those who are afar, but removes it from those who apporach, near, similarly I favour the devotees, not others. Tu, but; ye, those who approach near, similarly I favour the devotees, not others. Tu, but; ye, those who; bhajanti, worship Me, God; bhaktya, with devotion; te they; exist mayi, in Me-by their very nature; ['Their mind becomes fit for My manifestation, as it has been purified by following the virtuous path.'] they do not exist in Me because of My love, Ca, and; aham, I; api, too; naturally exist tesu, in them, not in others. Thus there is no hatred towards them (the latter). 'Listen to the greatness of devotion to Me:'

9.30 Even if a man of very bad conduct worships Me with one-pointed devotion, he is to be considered verily good; for he has resolved rightly.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.30 Api cet, even if; su-duracarah, a man of very bad conduct, of extremely vile behaviour, of very condemnable character; bhajate, worships; mam, Me; ananyabhak, with one-pointed devotion, with his mind not given to anybody else; he; mantavyah, is to be considered, deemed; eva, verily; sadhuh, good, as well behaved; hi, for; sah, he; samyakvyavasitah, has resolved rightly, has virtuous intentions.

English Translation - Swami Gambhirananda

9.31 He soon becomes possessed of a virtuous mind; he attains everlasting peace. Do you proclain boldly, O son of Kunti, that My devotee does not get ruined.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.31 Having given up his external evil behaviour due to the strength of his internal proper resolves, ksipram bhavati, he soon becomes; verily dharma-atma, possessed of a virtuous mind; and nigaccahti, he attains; sasvat, everlasting; santim, peace, quietude [Cessation of evil acts.]. O son of Kunti, listen to the supreme Truth: Pratijanihi, do you proclaim boldly, make a firm declaration; that me, My; bhaktah, devotee, who has dedicated his inner being to Me; na, does not; pranasyati, get ruined. Moreover,

English Translation - Swami Gambhirananda

9.32 For, O son of Prtha, even those who are born of sin-women, Vaisyas, as also Sudras [S.'s construction of this portion is: women, Vaisyas as also Sudras, and even others who are born of sin (i.e., those who are born low and are of vile deeds, viz Mlecchas, Pukkasas and others). M.S. also takes papa-yonayah (born of sin) as a separate phrase, and classifies women and others only as those debarred from Vedic study, etc.-Tr.]-, even they reach the highest Goal by taking shelter under Me.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.32 Hi, for; O son of Prtha, ye api, even those; papayonayah syuh, who are born of sin;-as to who they are, the Lord says-striyah, women; vaisyah, Vaisyas, tatha, as also; sudrah, Sudras; te api, even they; yanti, reach, go to; the param, highest; gatim, Goal vyapasritya, by taking shelter; mam, under Me-by accepting Me as their refuge.

English Translation - Swami Gambhirananda

9.33 What to speak of the holy Brahmanas as also of devout kind-sages! Having come to this ephemeral and miserable world, do you worship Me.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.33 Kim punah, what to speak of; the punyah brahmanah, holy Bramanas, of sacred birth; tatha, as also; of the bhaktah, devout; rajarsayah, kind-sages-those who are kings and, at the same time, sages! Since this is so, therefore, prapya, having come; imam, to this; anityam, ephemeral, ever changeful; and asukham, miserable, unhappy; lokam, world, the human world-having attained

this human life which is a means to Liberation; bhajasva, do you worship, devoted yourself; mam to Me. How?

9.34 Having your mind fixed on Me, be devoted to Me, sacrifice to Me, and bow down to Me. By concentrating your mind and accepting Me as the supreme Goal, you shall surely attain Me who am thus the Self.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

9.34 Manmana bhava, have your mind fixed on Me; [Here Ast. adds the word vasudeva.-Tr] and also be madbhakah, devoted to Me. Madyaji, sacrifice to Me, be engaged in sacrificing to Me. And namaskuru, bow down; only mam, to Me. Yuktva, by concentrating your mind; and mat-parayanah, by accepting Me as the supreme Goal; esyasi eva, you shall surely attain; mam, Me who am God. You shall attain Me evam atmanam, who am thus the Self: I indeed am the Self of all the beings, and am also the supreme Goal. You shall attain Me who am such. In this way, the word atmanam (Self) is to be connected with the preceding word mam (Me). This is the purport.

## Chapter 10

10.1 The Blessed Lord said -- O mighty-armed one, listen over again ot My supreme utterance, which I, wishing your welfare, shall speak to you who take delight (in it).

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.1 O mighty-armed one, srnu, listen; bhuyah eva, over agiain; me, to My; paramam, supreme; vacah, utterance, which is expressive of the transcendental Reality; yat, which supreme Truth; aham, I; vaksyami, shall speak; te, to you; priyamanaya, who take delight (in it). You become greatly pleased by My utterance, like one drinking ambrosia. Hence, I shall speak to you hita-kamyaya, wishing your welfare. 'Why shall I speak?' In answer to this the Lord says:

10.2 Neither the gods nor the great sages know My majesty. For, in all respects, I am the source of the gods and the great sages.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.2 Na sura-sanah, neither the gods-Brahma and others; viduh, know;-what do they not know?-me, My; prabhavam (prabhavam), majesty, abundance of lordly power-or, derived in the sense of 'coming into being', it means origin. Nor even the maharsayah, great sages, Bhrgu and others [Bhrgu, Marici, Atri, Pulastya, Pulaha, Kratu and Vasistha.-Tr.] devanam, of the gods; ca, and; maharsinam, of the great sages. Besides,

10.3 He who knows Me-the birthless, the beginningless, and the great Lord of the worlds, he, the undeluded one among mortals, becomes freed from all sins.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.3 Yah, he who; vetti, knows; mam, Me; ajam, the birthless; and anadim, the beginningless: Since I am the source of the gods and the great sages, and nothing else exists as My origin, therefore I am birthless and beginningless. Being without an origin is the cause of being birthless. He who

knows Me who am thus birthless and beginningless, and loka-maheswaram, the great Lord of the worlds, the transcendental One devoid of ignorance and its effects; sah, he; the asammudhah, undeluded one; martyesu, among mortals, among human beings; pramucyate, becomes freed; sarva-papaih, from all sins-committed knowingly or unknowingly. 'For the following reason also I am the great Lord of the worlds:'

10.4 Intelligence, wisdom, non-delusion, forgiveness, truth, control of the external organs, control of the internal organs, happiness, sorrow, birth, death and fear as also fearlessness;

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.4 See Commentary under 10.5.

10.5 Non-injury, equanimity, satisfaction, austerity, charity, fame, infamy-(these) different dispositions of beings spring from Me alone.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.5 Buddhih, intelligence-the power of the internal organ to know of things which are subtle etc. Indeed, people talk of a man possessed of this (power) as intelligent. Jnanam, wisdom-knowledge of entities such as the Self etc. Asammohah, non-delusion-proceeding with discrimination with regard to things that are to be known as they present them-selves. Ksama, forgiveness-unperturbability of the mind of one who is abused or assulted. Satyam, truth-an utterance regarding what one has seen, heard, and felt oneself, communicated as such to others for their understanding, is said to be truth. Damah, control of the external organs. Samah, control of the internal organs. Sukham, happiness. Duhkham, sorrow. Bhavah, birth; and its opposite abhavah, death. And bhayam, fear; as also its opposite abhayam, fearlessness. Ahimsa, non-injury-non-cruely towards creatures. Samata, equanimity. Tustih, satisfaction-the idea of sufficiency with regard to things acquired. Tapah, austerity-disciplining the body through control of the organs. Danam, charity-distribution (of wealth) according to one's capacity. Yasah, fame-renown arising from righteousness. On the contrary, ayasah is infamy due to unrighteousness. (These)

prthak-vidhah, different; bhavah, dispositions-intelligence etc. as described; bhuanam, of beings, of living bengs. bhavanti, spring; mattah, eva, from Me alone, [This is said in the sesne that none of these dispositions can exist without the Self.] from God, in accordanced with their actions. Moreover,

10.6 The seven great sages as also the four Manus of anceint days, of whom are these creatures in the world, had their thoughts fixed on Me, and they were born from My mind.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.6 Sapta, the seven; maharsayah, great sages-Bhrgu and others; tatha, as also; catvarah, the four; manavah, Manus [Savarni, Dharma-savarini, Daksa-savarni, and Savarna.-Tr.]- well known as Savarnas; purve, of ancient days; yesam, of whom, of which Manus and the great sages; imah, these; prajah, creatures, moving and non-moving; loke in the world, are the creation; madbhavah, had their thoughts fixed on Me-they had their minds fixed on Me, (and hence) they were endowed with the power of Visnu; and they jatah, were born;

manasa; from My mind-they were created by Me through My mind itself.

10.7 One who knows truly this majesty and yoga of Mine, he becomes imbued with unwavering Yoga. There is no doubt about this.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.7 Yah, one who; vetti, knows; tattvatah, truly, i.e. just as it is; etam, this, aforesaid; vibhutim. majesty, (divine) manifestations; [Omnipresence.] and yogam, yoga, action, My own ability to achieve [God's omnipotence. (God's power of accomplishing the impossible.-M.S.)]-or, the capacity for mystic powers, the omniscience resulting from yoga (meditation), is called yoga; sah, he; yujyate, becomes imbued with; avikampena, unwavering; yogena, Yoga, consisting in steadfastness in perfect knowledge. [After realizing the personal God, he attains the transcendental Reality; the earlier knowledge leads to the latter.] There is no samsayah, doubt; atra, about this. With what kind of unwavering Yoga does he become endued? This is being answered:

10.8 I am the origin of all; everything moves on owing to Me. Realizing thus, the wise ones, filled with fervour, adore Me.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.8 Aham, I, the supreme Brahman called Vasudeva; am the prabhavah, origin; sarvasya, of all, of the whole world; sarvam, everything, the whole world of changes, consisting of continuance, destruction, action and enjoyment of the fruits of action; pravartate, moves on; mattah, owing to Me alone. Matva, realizing; iti, thus; the budhah, wise ones, the knowers of the supreme Reality; bhava-samanvitah, filled with fervour-bhava is the same as bhavana, meaning ardent longing for the supreme Reality; filled (samanvitah) with that, i.e. imbued with that; bhajante, adore; mam, Me. Besides,

10.9 With minds fixed on Me, with lives dedicated to Me, enlightening each other, and always speaking of Me, they derive satisfaction and rejoice.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.9 Maccittah, with minds fixed on Me; mad-gata-pranah, with lives (pranas) dedicated to Me, or having their organs, eyes etc. absorbed in Me, i.e. having their organs withdrawn into Me; bodhayantah, enlightening; parasparam, each other; and nityam, always; kathayantah, speaking of; mam, Me, as possessed of qualities like knowledge, strength, valour, etc; tusyanti, they derive satisfaction; and ramanti, rejoice, get happiness, as by coming in contact with a dear one.

10.10 To them who are ever devoted and worship Me with love, I grant that possession of wisdom by which they reach Me.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.10 Tesam, to them, who, becoming devotees, adore Me in the manner described earlier; satata-yuktanam, who are ever devoted, ever attached, who have become free from all external desires; and bhajatam, who worship-. Is it because of

hankering for possessions? The Lord says: No, (they worship) priti-purvakam, with love. To them who worship Me with that (love), dadami, I grant; tam, that; buddhi-yogam, possession of wisdom-buddhi means full enlightenment with regard to My real nature; coming in possession (yoga) of that is buddhi-yoga; yena, by which possession of wisdom consisting in full enlightenment; upayanti, they reach, realize as their own Self; mam, Me, the supreme God who is the Self. Who do so? Te, they, who adore Me through such disciplines as fixing their minds on Me, etc. 'For what purpose, or as the destroyer of what cause standing as an obstacle on the way of reaching You, do You bestow that possession of wisdom to those devotees of Yours?' In reply to such a query the Lord says:

10.11 Out of compassion for them alone, I, residing in their hearts, destroy the darkness born of ignorance with the luminous lamp of Knowledge.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.11 Anukampartham, out of compassion; tesam eva, for them alone, anxious as to how they may have bliss; aham, I; atmabhavasthah, residing in

their hearts-atmabhavah means the seat that is the heart; being seated there itself; nasayami, destroy; tamah, the darkness; ajnanajam, born of ignorance, originating from non-discrimination, the darkness of delusion known as false comprehension; jnana-dipena, with the lamp of Knowledge, in the form of discriminating comprehension; i.e. bhasvata, with the luminous lamp of Knowledge-fed by the oil of divine grace resulting from devotion, fanned by the wind of intensity of meditation on Me, having the wick of the intellect imbued with the impressions arising from such disciplines as celibacy etc., in the receptacle of the detached mind, placed in the windless shelter of the mind withdrawn from objects and untainted by likes and dislikes, and made luminous by full Illumination resulting from the practice of constant concentration and meditation. After hearing the above-described majesty and yoga of the Lord,

10.12-10.13 Arjuna said -- You are the supreme Brahman, the supreme Light, the supreme Sanctifier. All the sages as also the divine sage Narada, Asita, Devala and Vyasa [Although Narada and the other sages are already mentioned by the words 'all the sages', still they are named separately because of their eminence. Asita is the

father of Devala.] call You the eternal divine Person, the Primal God, the Birthless, the Omnipresent; and You Yourself verily tell me (so).

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.12 Bhavan, You; are the param brahma, supreme Brahman, the supreme Self; the param dhama, supreme Light; the paramam pavitram, supreme Sanctifier. Sarve, all; rsayah, the sages-Vasistha and others; tatha, as also; the devarisih, divine sage; naradah, Narada; Asita and Devala ahuh, call; tvam, You; thus: Sasvatam, the eternal; divyam, divine; purusam, Person; adi-devam, the Primal God, the God who preceded all the gods; ajam, the birthless; vibhum, the Omnipresent-capable of assuming diverse forms. And even Vyasa also speaks in this very way. Ca, and; svayam, You Yourself; eva, verily; bravisi, tell; me, me (so).

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English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

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10.14 O Kesava, I accept to be true all this which You tell me. Certainly, O Lord, neither the gods nor the demons comprehend Your glory.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.14 O Kesava, manye, I accept; to be rtam, true indeed; sarvam, all; etat, this that has been said by sages and You; yat, which; vadasi, You tell, speak; mam, to Me. Hi, certainly; bhagavan, O Lord; na devah, neither the gods; na danavah, nor the demons; viduh, comprehend; te, Your; vyaktim, glory [Prabhavam in the Commentary is the same as prabhavam, glory, the unqualified State.]. Since You are the origin of the gods and others, therefore,

10.15 O supreme Person, the Creator of beings, the Lord of beings, God of gods, the Lord of the worlds, You Yourself alone know Yourself by Yourself.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.15 Purusottama, O supreme Person; bhuta-bhavana, O Creator of beings, one who brings the creatures into being; bhutesa, the Lord of beings; deva-deva, O God of gods; jagat-pate, the Lord of the worlds; tvam, You; svayam, Yourself; eva,

alone; vettha, know; atmanam, Yourself, as God possessed of unsurpassable powers of knowledge, sovereignty, strength, etc.; atmana, by Yourself.

10.16 Be pleased to speak in full of Your own manifestations which are indeed divine, through which manifestations You exist pervading these worlds.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.16 Arhasi, be pleased; vaktum, to speak; asesena, in full; atmavibhutayah, of Your own manifestations; divyah hi, which are indeed divine; yabhih, through which; vibhutibhih, manifestations, manifestations of Your glory; tisthasi, You exist; vyapya, pervading; iman, these; lokan, worlds.

10.17 O Yogi, [Here yoga stands for the results of yoga, viz omniscience, omnipotence, etc.; one possessed of these is a yogi. (See Comm. on 10.7)] how shall I know You by remaining ever-engaged in meditation? And through what objects, O Lord, are You to be meditated on by me?

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.17 O Yogi, katham, how; aham vidyam, shall I know tvam, You; sada pari-cintayan, by remaining ever-engaged in meditation? Ca, and; kesu kesu bhavesu, through what objects; bhagvan, O Lord; cintah asi, are You to be meditated on; maya, by me?

10.18 O Janardana, narrate to me again [In addition to what has been said in the seventh and ninth chapters.] Your onw yoga and (divine) manifestations elaborately. For, while hearing (Your) nectar-like (words), there is no satiety in me.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.18 O Janardana: ardana is derived from ard, in the sense of the act of going; by virtue of making the janas, the demons who are opposed to the gods, go to hell etc. He is called Jana-ardana. Or, He is called so because He is prayed to [The verbal root ard has got a second meaning, 'to pray'.] by all beings for the sake of human goals, viz prosperity and Liberation. Kathaya, narrate to me; bhuyah,

again, though spoken of earlier; atmanah, Your own; yogam, yoga-the special ability in the form of mystic powers; and vibhutaim, the (divine) manifestations-the variety of the objects of meditation; vistarena, elaborately. Hi, for; srnvatah, while hearing; (Your) amrtam, nectar-like speech issuing out of Your mouth; na asti, there is no; trptih, satiety; me, in me.

10.19 The Blessed Lord said -- O best of the Kurus, now, according to their importance, I shall described to you My onw glories, which are indeed divine. There is no end to my manifestations.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.19 Kuru-srestha, O best of the Kurus; hanta, now; since, on the other hand, it is not possible to speak exhaustively of them even in a hundred years, (there-fore) pradhanyatah, according to their importance, according as those manifestations are pre-eminent in their respective spheres; kathayisyami, I shall described; te, to you; atma-vibhutayah, My own glories; which are (hi, indeed) divyah, divine, heavenly. Na asti there is no; antah,

end; me, to My; vistarasya, manifestations. 'Of those, now listen to the foremost:'

10.20 O Gudakesa, I am the Self residing in the hearts of all beings, and I am the beginning and the middle as also the end of (all) beings.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.20 Gudakesa, O Gudakesa-gudaka means sleep, and isa means master; master of that (sleep) is gudakesa, i.e. one who has conquered sleep; [See also under 1.24.-Tr.] or, one who has got thick hair; aham, I; am the atma, Self, the indwelling Self; who is to be ever-meditated on as sarva-bhuta-asaya [Asaya-that in which are contained the impressions of meditations (upasanas), actions and past experiences.]-sthitah, residing in the hearts of all beings. And, by one who is unable to do so, I am to be meditated on through the following aspects. I am capable of being meditated on (through them) becasue aham, I; am verily the adih, beginning, the origin; and the madhyam, middle, continuance; ca, as also; the antah, end, dissolution; bhutanam, of (all) beings. 'I am to be meditated upon thus also:'

10.21 Among the Adityas [viz Dhata, Mitra, aryama, Rudra, Varuna, Surya, Bhaga, Vivasvan, Pusa, Savita, Tvasta and Visnu.-Tr.] I am Visnu; among the luminaries, the radiant sun; among the (forty-nine) Maruts [The seven groups of Maruts are Avaha, Pravaha, Vivaha, Paravaha, Udvaha, Samvaha and parivaha.-Tr.] I am Marici; among the stars I am the moon.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.21 Adityanam, among the twelve Adityas; aham, I; am the Aditya called Visnu. Jyotisam, among the luminaries; amsuman, the radiant; ravih, sun. Marutam, among the different gods called Maruts; asmi, I am; the one called Marici. Naksatranam, among the stars; I am sasi, the moon.

10.22 Among the Vedas I am Sama-veda; among the gods I am Indra. Among the organs I am the mind, and I am the intelligence in creatures.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.22 Vedanam, among the Vedas; I am the Sama-veda. Devanam, among the gods-such as Rudras, Adityas and others; I am vasavah, Indra. Indriyanam, among the eleven organs, viz eye etc.; I am the manah, mind. I am the mind which is of the nature of reflection and doubt. And I am the cetana, intelligence [It is the medium for the manifestation of Consciousness.], the function of the intellect ever manifest in the aggregate of body and organs; bhtanam, in creatures.

10.23 Among the Rudras [Aja, Ekapada, Ahirbudhnya, Pinaki, Aparajita, Tryam-baka, Mahesvara, Vrsakapi, Sambhu, Harana and Isvara. Different Puranas give different lists of eleven names.-Tr,] I am Sankara, and among the Yaksas and goblins I am Kubera [God of wealth. Yaksas are a class of demigods who attend on him and guard his wealth.]. Among the Vasus [According to the V.P. they are: Apa, dhruva, Soma, Dharma, Anila, Anala (Fire), Pratyusa and Prabhasa. The Mbh. and the Bh. given a different list.-Tr.] I am Fire, and among the mountains I am Meru.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.23 Rudranam, among the eleven Rudras, I am Sankara; and yaksaraksasam, among the Yaksas and goblins; I am vittesah, Kubera. Vasunam, among the eight Vasus; I am pavakah, Fire; and sikharinam, among the peaked mountains, I am Meru.

10.24 O son of Prtha, know me to be Brhaspati, the foremost among the priests of kings. Among comanders of armies I am Skanda; among large expanses of water I am the sea.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.24 O son of Prtha viddhi, know; mam, Me; to be Brahaspati, mukhyam, the foremost; purodhasam, among the priests of kings. Being as he is the priest of Indra, he should be the foremost. Senaninam, among commaners of armies; I am Skanda, the commander of the armies of gods. Sarasam, among large expanses of water, among reservoirs dug by gods (i.e. among nature reservoirs); I am sagarah, the sea.

10.25 Among the great sages I am Bhrgu; of words I am the single syllable (Om) [Om is the best

because it is the name as well as the symbol of Brahman.]. Among rituals I am the ritual of Japa [Japa, muttering prayers-repeating passages from the Vedas, silently repeating names of deities, etc. Rituals often involve killing of animals. But Japa is free from such injury, and hence the best.] of the immovables, the Himalaya.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.25 Maharsinam, among the great sages, I am Bhrgu, Giram, of words, of utterances, in the form of words; I am the ekam, single; aksaram, syllable Om. Yajnanam, among rituals; I am the japa-yajnah, rituals of Japa. Sthavaranam, of the immovables, I am the Himalaya.

10.26 Among all trees (I am) the Asvatha (peepul), and Narada among the divine sages. Among the dandharvas [A class of demigods regarded as the musicians of gods.] (I am) Citraratha; among the perfected ones, the sage Kapila.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.26 Sarva-vrksanam, among all trees, (I am) the Asvatta; and Narada devarsinam, among the divine sages-those who were gods and became sages by virtue of visualizing Vedic mantras; among them I am Narada. Gandharvanam, among the gandharvas, I am the gandharva called Citraratha. Siddhanam, among the perfected ones, among those who, from their very birth, were endowed with an abundance of the wealth of virtue, knowledge and renunciation; (I am) munih, the sage Kapila.

10.27 Among horses, know Me to be Uccaihsravas, born of nectar; Airavata among the lordly elephants; and among men, the Kind of men. [Uccaihsravas and Airavata are respectively the divine horse and elephant of Indra.]

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.27 Asvanam, among horses; viddhi, know; mam, Me; to be the horse named Uccaihsravas; amrta-udbhavam, born of nectar-born when (the sea was) churned (by the gods) for nectar. Airavata, the son of Iravati, gajendranam, among the Lordly elephants; 'know Me to be so' remains

understood. And naranam, among men; know Me as the naradhipam, King of men.

10.28 Among weapons I am the thunderbolt; among cows I am kamadhenu. I am Kandarpa, the Progenitor, and among serpents I am Vasuki.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.28 Ayudhanam, among weapons; I am the vajram, thunderbolt, made of the bones of (the sage) Dadhici. Dhenunam, among milch cows; I am kama-dhuk, Kamadhenu, which was the yielder of all desires of (the sage) Vasistha; or it means a cow in general which gives milk at all times. I am Kandarpa, prajanah, the Progenitor, (the god) Kama (Cupid). Sarpanam, among serpents, among the various serpents, I am Vasuki, the kind of serpents.

10.29 Among snakes I am Ananta, and Varuna among gods of the waters. Among the manes I am Aryama, and among the maintainers of law and order I am Yama (King of death).

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.29 Naganam, among snakes, of a particular species of snakes; asmi, I am Ananta, the King of snakes. And Varuna, the King yadasam, of the gods of the waters. Pitrnam, among the manes; I am the King of the manes, named Aryama. And samyamatam, among the maintainers of law and order I am Yama.

10.30 Among demons I am Prahlada, and I am Time among reckoners of time. And among animals I am the loin, and among birds I am Garuda.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.30 Daityanam, among demons, the descendants of Diti, I am the one called Prahlada. And I am kalah, Time; kalayatam, among reckoners of time, of those who calculate. And mrganam, among animals; I am mrgendrah, the loin, or the tiger. And paksinam, among birds; (I am) vainateyah, Garuda, the son of Vinata.

10.31 Of the purifiers I am air; among the wielders of weapons I am Rama. Among fishes, too, I am the shark; I am Ganga among rivers.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.31 Pavatam, of the purifiers; I am pavanah, air. Sastra-bhrtam, among weilders of weapons, I am Rama, son of Dasaratha. Jhasanam, among fishes etc; I am the particular species of fish called makarah shark. I am jahnavi, Ganga; srotasam, among rivers, among streams of water.

10.32 O Arjuna, of creations I am the beginning and the end as also the middle, I am the knowledge of the Self among knowledge; of those who debate I am vada.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.32 O Arjuna sarganam, of creations; I am the adih, beginning; ca, and ; he antah, end; ca eva, as also; the madhyam, middle-I am the origin, continuance and dissolution. At the commencement (verse 20) origin, end, etc. only of

things possessed of souls were spoken of, but here the mention is of all creations in general. This is the difference. Vidyanam, among knowledges; I am the adhyatma-vidya, knowledge of the Self, it being the foremost because of its leading to liberation. Pravadatam, of those who debate; aham, I; am vadah, Vada, which is preeminent since it is a means to determining true purport. Hence I am that . By the word pravadatam are here meant the different kinds of debate held by debators, viz Vada, Jalpa, and Vitanda. [Vada: discussion with open-mindedness, with a veiw to determining true purport; jalpa: pointless debate; Vitanda: wrangling discussion. [Jalpa is that mode of debate by which both parties establish their own viewpoint through direct and indirect proofs, and refute the view of the opponent through circumvention (Chala) and false generalization (Jati) and by pointing out unfitness (of the opponent) tobe argued with (Nigraha-sthana). But where one party establishes his viewpoint, and the other refutes it through circumvention, false generalization and showing the unfitness of the opponent to be argued with, without establishing his own views, that is termed Vitanda. Jalpa and Vitanda result only in a trial of streangth between the opponents, who are both desirous of victory,

But the result of Vada is the ascertainment of truth between the teacher and the disciple or between others, both unbiased.-Gloss of Sridhara Swami on this verse.]-Tr.]

10.33 Of the letters I am the letter a, and of the group of compund words I am (the compound called) Dvandva. [Dvandva: A compound of two or more words which, if not compounded, would stand in the same case and be connected by the conjunction 'and'.-Tr.] I Mayself am the infinite time; I am the Dispenser with faces everywhere.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.33 Aksaranam, of the letters; I am the akarah, letter a. Samasikasya, of the group of compound words, I am the compund (called) Dvandva. Besieds, aham eva, I Myself; am the aksayah, infinite, endless; kalah, time, well known as 'moment' etc.; or, I am the supreme God who is Kala (Time, the measurer) even of time. I am the dhata, Dispenser, the dispenser of the fruits of actions of the whole world; visvatomukhah, with faces everwhere.

10.34 And I am Death, the destroyer of all; and the prosperity of those destined to be prosperous. Of the feminine [Narinam may mean 'of the feminine qualities'. According to Sridhara Swami and S., the words fame etc. signify the goddesses of the respective qualities. According to M.S. these seven goddesses are the wives of the god Dharma.-Tr.] (I am) fame, beauty, speech, memory, intelligence, fortitude and forbearance.

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10.34 Death which is of two kinds-one destroying wealth, and the other destroying life-, [Here Ast. adds: tatra yah prana-harah sah (sarva-harah ucyate)-Among them, that which destroys life (is called sarva-harah).-Tr.] is called sarva-harah, the destroyer of all. I am that. This is the meaning. Or, the supreme God is the all-destroyer because He destroys everything during dissolution. I am He. And I am udbhavah, prosperity, eminence, and the means to it. Of whom? Bhavisyatam, of those destined to be prosperous, i.e. of those who are fit for attaining eminence. Narinam, of the feminine qualities; I am kirtih, fame; srih, beauty; vak, speech; smrtih, memory; medha, intelligence

dhrtih, fortitude; and ksama, forbearance. I am these excellent feminine quialities, by coming to possess even a trace of which one considers himself successful.

10.35 I am also the Brhat-sama of the Sama (-mantras); of the metres, Gayatri. Of the months I am Marga-sirsa, and of the seasons, spring.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.35 I am tatha, also; the Brhat-sama, the foremost samnam, of the Sama-mantras. Chandasam, of the metres, of the Rk-mantras having the metres Gayatri etc.; I am the Rk called Gayatri. This is meaning. Masanam, of the months, I am Marga-sirsa (Agrahayana, November-December). Rtunam, of the seasons; kusumakarah, spring.

10.36 Of the fraudulent I am the gambling; I am the irresistible command of the mighty. I am excellene, I am effort, I am the sattva quality of those possessed of sattva.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.36 Chalayatam, of the fraudulent, of the deceitful; I am the dyutam, gambling, such as playing with dice. I am the tejah, irresistible command; tejasvinam, of the mighty. [Some translate this as 'the splendour of the splendid'.-Tr.] I am the jayah, excellence of the excellent. [Some translate this as 'the victory of the victorious'.-Tr.] I am the vyavasayah, effort of the persevering. I am the sattvam, sattva quality; [The result of sattva, viz virtue, knowledge, detachment, etc.] sattvavatam, of those possessed of sattva.

10.37 Of the vrsnis [The clan to which Sri krsna belonged, known otherwise as the Yadavas.] I am Vasudeva; of the Pandavas, Dhananjaya (Arjuna). And of the wise, I am Vyasa; of the omniscient, the omniscient Usanas.

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10.37 Vrsninam, of the Vrsnis, [Here Ast. adds yadavanam, of the Yadavas.-Tr.] I am Vasudeva- I who am this person, your friend. Pandavanam, of the Pandavas, (I am) Dhananjaya, you yourself. Api, and; muninam, of the wise, of the thoughtful, of those who know of all things, I am Vyasa.

kavinam, of the omniscient (i.e. of the those who know the past, present and future), I am the omniscient Usanas (Sukracarya).

10.38 Of the punishers I am the rod; I am the righteous policy of those who desire to conquer. And of things secret, I am verily silence; I am knowledge of the men of knowledge..

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10.38 Damayatam, of the punishers; I am dandah, the rod, which is the means of controlling the lawless. I am the nitih, righteous policy; jagisatam, of those who desire to conquer. And guhyanam, of things secret; I am verily maunam, silence. I am jnanam, knowledge; jnanavatam, of the men of knowledge.

10.39 Moreover, O Arjuna, whatsoever is the seed of all beings, that I am. There is no thing moving or non-moving which can exist without Me.

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10.39 Ca, moreover; O Arjuna, yat api, whatsoever; is the bijam, seed, the source of growth ; sarva-bhutanam, of all beings; tat, that I am. As a conclusion of the topic the Lord states in brief His divine manifestations: Na tat asti bhutam, there is no thing; cara-acaram, moving or non-moving; yat, which; syat, can exist; vina maya, without Me. For whatever is rejected by Me, from whatever I withdraw Myself will have no substance, and will become a non-entity. Hence the meaning is that everything has Me as its essence.

10.40 O destroyer of enemies, there is no limit to My divine manifestations. This description of (My) manifestations, however, has been stated by Me by way illustration.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.40 Parantapa, O destroyer of enemies; asti, there is; na, no; antah, limit; to mama, My; divyanam, divine; vibhutinam, manifestations. Indeed, it is not possible for anyone to speak or know of the limit of the divine manifestations of the of the all-pervading God. Esah, this; vistarah, description; vibhuteh, of (My) manifestations; tu, however;

prokatah, has been stated; maya, by Me; uddesatah, by way of illustration, partially.

10.41 Whatever object [All living beings] is verily endowed with majesty, possessed of prosperity, or is energetic, you know for certain each of them as having a part of My power as its source.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.41 Yat yat, whatever; sattvam, object in the world; is eva, verily; vibhutimat, endowed with majesty; srimad, possessed of prosperity; va, or; is urjitam, energetic, possessed of vigour; tvam, you; avagaccha, know; eva, for certain; tat tat, each of them; as mama tejomsa-sambhavam, having a part (amsa) of My (mama), of God's, power (teja) as its source (sambhavam).

10.42 Or, on the other hand, what is the need of your knowing this extensively, O Arjuna? I remain sustaning this whole creation in a special way with a part (of Myself).

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

10.42 Athava, or, on the other hand; kim, what is the need; of tava jnatena, your knowing; etena bahuna, this extensively-but imcompletely-in the above manner, O Arjuna? You listen to this subject that is going to be stated in its fullness: Aham, I; sthitah, remain; vistabhya, sustaining, supporting, holding firmly, in a special way; idam, this; krtsnam, whole; jagat, creation; ekamsena, by a part, by a foot [The Universe is called a foot of His by virtue of His having the limiting adjunct of being its efficient and material cause.] (of Myself), i.e. as the Self of all things [As the material and the efficient cause of all things]. The Vedic text, 'All beings form a foot of His' (Rg., Pu. Su. 10.90.3; Tai. Ar. 3.12.3) support this. [A Form constituted by the whole of creation has been presented in this chapter for meditation. Thereby the unqualified transcendental Reality, implied by the word tat (in tattva-masi) and referred to by the latter portion of the Commentator's quotation (viz tripadasyamrtam divi: The immortal three-footed One is established in His own effulgence), becomes established.]

## Chapter 11

11.1 Arjuna said -- This delusion of mine has departed as a result of that speech which is most secret and known as pertaining to the Self, and which was uttered by You for my benefit.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.1 Ayam, this; mahah, delusion; mama, of mine; vigatah, has departed, i.e., my non-discriminating idea has been removed; tena, as a result of that; vacah, speech of Yours; which is paramam, most, supremely; guhyam, secret; and adhyatma-sanjnitam, known as pertaining to the Self-dealing with discrimination between the Self and the non-Self; and yat, which; was uktam, uttered; tvaya, by You; madanugrahaya, for my benefit, out of favour for me. Further,

11.2 O you with eyes like lotus leaves, the origin and dissolution of beings have been heard by me in detail from You. ['From You have been heard the origin and dissolution of beings in You.'] And (Your) undecaying glory, too, (has been heard).

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.2 Kamala-partraksa, O You with eyes like lotus leaves; bhava-apyayau, the origin and dissolution-these two; bhutanam, of beings; srutau, have been heard; maya, by me; vistarasah, in detail-not in brief; tvattah, from You. Ca, and; (Your) avyayam, undecaying; mahatmyam, glory, too;-has been heard-(these last words) remain understood.

11.3 O supreme Lord, so it is, as You speak about Yourself. O supreme Person, I wish to see the divine form of Yours.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.3 Parama-isvara, O supreme Lord; evam, so; etat, it is-not otherwise; yatha, as; tvam, You; attha, speak; atmanam, about Yourself. Still, purusottama, O supreme Person; iccahmi, I wish; drastum, to see; the aisvaram, divine; rupam, form; te, of Yours, of Visnu, endowed with Knowledge, Sovereignty, Power, Strength, Valour and Formidability.

11.4 O Lord, if You think that it is possible to be seen by me, then, O Lord of Yoga, You show me Your eternal Self.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.4 Prabho, O Lord, Master; yadi, if; manyase, You think; iti, that; tat sakyam, it is possible; drastum, to be see; maya, by me, by Arjuna; tatah, then, since I am very eager to see, therefore; yogeswara, O Lord of Yoga, of yogis-Yoga stands for yogis; their Lord is yogeswara; tvam, You; darsaya, show; me, me, for my sake; atmanam avyayam, Your eternal Self. Being thus implored by Arjuna,

11.5 The Blessed Lord said -- O son of Prtha, behold My forms in (their) hundreds and in thousands, of different kinds, celestial, and of various colours and shapes.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.5 O son of Prtha, pasya, behold; me, My; rupani, forms; satasah, in (their) hundreds; atha, and; sahasrasah, in thousands, i.e. in large numbers.

And they are nana-vidhani, of different kinds; divyani, celestial, supernatural; and nana-varna-akrtini, of various colours and shapes-forms which have different (nana) colours (varna) such as blue, yellow, etc. as also (different) shapes (akrtayah), having their parts differently arranged.

11.6 See the Adiyas, the Vasus, the Rudras, the two Asvins and the Maruts. O scion of the Bharata dynasty, behold also the many wonders not seen before.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.6 Pasya, see; adityan, the twelve Adityas; vasun, the eight Vasus; rudran, the eleven Rudras; asvinau, the two Asvins; and amarutah, the Maruts, who are divided into seven groups of seven each. Bharata, O scion of the Bharata dynasty; pasya, behold; tatha, also; bahuni, the many other; ascaryani, wonders; adrstapurvani, not seen before-by you or anyone else in the human world. Not only this much,-

11.7 See now, O gudakesa, O Gudakesa (Arjuna), the entire Universe together with the moving and

the non-moving, concentrated at the same place here in My body, as also whatever else you would like to see.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.7 Pasya, see; adya, now; O Gudakesa, the krtsnam, entire; jagat, Universe; sa-cara-acaram, existing together with the moving and the non-moving; ekastham, concentrated at the same place; iha, here; mama dehe, in My body; ca, as also; yat anyat, whatever else-even those victory, defeat, etc. with regard to which you expressed doubt in, 'whether we shall win, or whether they shall conquer us' (2.6); if icchasi, you would like; drastum, to see them.

11.8 But you are not able to see Me merely with this eye of yours. I grant you the supernatural eye; bhold My divine Yoga.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.8 Tu, but; na sakyase, you are not able; drastum, to see; mam, Me, who have assumed the Cosmic

form; eva, merely; anena, with this natural; sva-caksusa, eye of yours. However, dadami, I grant; te, you; the divyam, supernatural; caksuh, eye, by which supernatural eye you shall be able to see Pasya, behold with that; me, My, God's aisvaram, divine; yogam, Yoga, i.e. the superabundance of the power of Yoga [The power of accomplishing the impossible.-M.S.].

11.9 Sanjaya said -- O King, having spoken thus, thereafter, Hari [Hari: destroyer of ignorance along with its consequences.] (Krsna) the great Master of Yoga, showed to the son of Prtha the supreme divine form:

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.9 Rajan, O King, Dhrtarastra; uktva, having spoken evam, thus, in the manner stated above; tatah, thereafter; harih, Hari, Narayana; maha-yogeswarah, the great Master of Yoga-who is great (mahan) and also the master (isvara) of Yoga; darasyamasa showed; parthaya, to the son of Prtha; the paramam, supreme; aisvaram, divine; rupam, form, the Cosmic form:

11.10 Having many faces and eyes, possessing many wonderful sights, adorned with numerous celestial ornaments, holding many uplifted heavenly weapons;

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.10 A form aneka-vaktra-nayanam, having many faces and eyes; aneka-adbhuta-darsanam, possessing many wonderful sights; as also aneka-divya-abharanam, adorned with numerous celestial ornaments; and divya-aneka-udyata-ayudham, holding many uplifted heavenly weapons. This whole portion is connected with the verb '(He) showed' in the earlier verse. Moreover,

11.11 Wearing heavenly garlands and apparel, anointed with heavenly scents, abounding in all kinds of wonder, resplendent, infinite, and with faces everywhere.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.11 Divya-malya-ambara-dharam, wearing heavenly garlands and apparel-the God wearing

celestial flowers and clothings; divya-gandha-anulepanam, anointed with heavenly scents; sarva-ascaryamayam, abounding in all kinds of wonder; devam, resplendent; anantam, infinite, boundless; and visvato-mukham, with faces everywhere-He being the Self of all beings. 'He showed (to Arjuna)', or 'Arjuna saw', is to be supplied. An illustration is once more being given of the effulgence of the Cosmic form of the Lord:

11.12 Should the effulgence of a thousand suns blaze forth simultaneously in the sky, that might be similar to the radiance of that exalted One.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.12 Should the bhah, effulgence; surya-sahasrasya, of a thousand suns; utthita bhavet, blaze forth; yugapat, simultaneously; divi, in the sky, or in heaven which is the third as counted (from this earth);sa, that; yadi syat, might be-or it might not be-; sadrsi, similar; to the bhasah, radiance; tasya, of that; mahat-manah, exalted One, the Cosmic Person Himself. The idea is that the brillinace of the Cosmic Person surely excels even this! Further,

11.13 At that time, Pandava saw there, in the body of the God of gods, the whole diversely differentiated Universe united in the one (Cosmic form).

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.13 Tada, at that time; pandavah, Pandava, Arjuna; apasyat, saw; tatra, there, in that Cosmic form; sarire, in the body; devadevasya, of the God of gods, of Hari; krtsnam, the whole; jagat, Universe; anekadha, deversely; pravibhaktam, differentiated-into groups of gods, manes, human beings, and others; ekastham, united in the one (Consmic form).

11.14 Then, filled with wonder, with hairs standing on end, he, Dhananjaya, (Arjuna), bowing down with his head to the Lord, said with folded hands:

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.14 Tatah, then, having seen Him; sah, he, Dhananjaya; became vismaya-avistah, filled with wonder; and hrsta-roma, had his hairs standing on

end. Becoming filled with humility, pranamya, bowing down, bowing down fully; [With abundant respect and devotion.] sirasa, with his head; devam, to the Lord, who had assumed the Cosmic form; abhasata, he said; krta-anjalih, with folded hands, with palms joined in salutation: How? 'I am seeing the Cosmic form that has been revealed by You'-thus expressing his own experience,

11.15 Arjuna said -- O God, I see in Your body all the gods as also hosts of (various) classes of beings; Brahma the ruler, sitting on a lotus seat, and all the heavely sages and serpents.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.15 Deva, O God; pasyami, I see, perceive; tava dehe, in Your body; sarvan, all; the devan, gods; tatha, as also; bhuta-visesa-sanghan, hosts of (various) classes of beings, groups of moving and non-moving living things having different shapes; and besides, brahmanam, Brahma, with four faces; isam, the Ruler of creatures; kamalasana-stham, sitting on a lotus seat, i.e. sitting on Mount Meru which forms the pericarp of the lotus that is the earth; and sarvan, all; the divyan, heavenly; rsin,

sages-Vasistha and others; and (the heavenly) uragan, serpents-Vasuki and others.

11.16 I see You as possessed of numerous arms, bellies, mouths and eyes; as having infinite forms all around. O Lord of the Universe, O Cosmic Person, I see not Your limit nor the middle, nor again the beginning!

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.16 Pasyami, I see; tvam, You; aneka-bahu-udara-vaktra-netram, as possessed of numerous arms, bellies, mouths and eyes; ananta-rupam, having infinite forms; sarvatah, all around. Visveswara, O Lord of the Universe; visva-rupa, O Cosmic Person; na pasyami, I see not; ['I do not see-because of Your all-pervasiveness.'] tava, Your; antam, end; na madhyam, nor the middle-what lies between two extremities; na punah, nor again; the adim, beginning-I see not the limit (end) nor the middle, nor again the beginning, of You who are God! Furthermore,

11.17 I see You as wearing a diadem, wielding a mace, and holding a disc; a mass of brilliance

glowing all around, difficult to look at from all sides, possessed of the radiance of the blazing fire and sun, and immeasurable.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.17 Pasyami, I see; tvam, You; as kiritinam, wearing a diadem-kirita is a kind of decoration for the head; one having it is kiriti; gadinam, wielding a mace; and also cakrinam, holding a disc; tejorasim, a mass of brilliance; sarvatah diptimantam, glowing all around; durniriksyam, difficult to look at; samantat, from all sides, at every point; as though dipta-analarka-dyutim, possessed of the radiance (dyuti) of the blazing (dipta) fire (anala) and sun (arka); and aprameyam, immeasurable, i.e. beyond limitation. 'For this reason also, i.e., by seeing Your power of Yoga, I infer' that-

11.18 You are the Immutable, the supreme One to be known; You are the most perfect repository of this Universe. You are the Imperishable, the Protector of the ever-existing religion; You are the eternal Person. This is my belief.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.18 Tvam, You; are the aksaram, Immutable; the paramam, supreme One, Brahman; veditavyam, to be known-by those aspiring for Liberation. You are the param, most perfect; nidhanam, repository-where things are deposited, i.e. the ultimate resort; asya visvasya, of this Universe, of the entire creation. Further. You are the avyayah, Imperishable-there is no decay in You; the sasvata-dharma-gopta, Protector (gopta) of the ever-existing (sasvata) religion (dharma). You are the sanatanah, eternal; transcendental purusah, Person. This is me, my; matah, belief-what is meant by me. Moreover,

11.19 I see You as without beginning, middle and end, possessed of infinite valour, having innumerable arms, having the sun and the moon as eyes, having a mouth like a blazing fire, and heating up this Universe by Your own brilliance.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.19 Pasyami, I see; tvam, You; as anadi-madhya-antam, without beginning, middle and end; ananta-viryam, possessed of infinite valour; and also ananta-bahum, having innumerable arms; sasi-surya-netram, having the sun and the moon as the eyes; dipta-hutasavakram, having a mouth like a blazing fire; tapantam, heating up; idam, this; visvam, Universe; sva-tejasa, by Your own birlliance.

11.20 Indeed, this intermediate space between heaven and earth as also all the directions are pervaded by You alone. O exalted One, the three worlds are struck with fear by seeing this strange, fearful form of Yours.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.20 Hi, indeed; idam, this; antaram, intermediate space; dyavaprthivyoh, between heaven and earth; ca, as also; sarvah, all; the disah, direction; vyaptam, are pervaded; tvaya, by You; ekena, alone, who have assumed the Cosmic form. Mahatman, O exalted One, who by nature are high-minded; the lokatrayam, three worlds; pravyathitam, are struck with fear, or are

perturbed; drstva, by seeing; idam, this; abdhutam, strange, astonishing; ugram, fearful, terrible; rupam, form; tava, of Yours. Therefore, now, in order to clear that doubt which Arjuna earlier had-as in, 'whether we shall win, or whether they shall conquer' (2.6)-, the Lord proceeds with the idea, 'I shall show the inevitable victory of the Pandavas.' Visualizing that, Arjuna said: 'Moreover-'.

11.21 Those very groups of gods enter into You; struck with fear, some extol (You) with joined palms. Groups of great sages and perfected beings praise You with elaborate hymns,saying 'May it be well!'

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.21 Ami hi, those very; sura-sanghah, groups of gods, the soldiers engaged in battle-groups of gods such as the Vasus who have descended here in the form of human beings for eliminating the burden of the earth; visanti, enter-are seen to be entering; tvam, You. Bhitah, struck with fear, and unable to flee; kecit, some among them; grnanti, extol You; pranjalayah, with their palms joined. Maharsi-siddha [Siddha: A semi-divine being supposed to

be of great purity and holiness, and said to be particularly characterized by eight supernatural faculties called siddhis.-V.S.A.]-sanghah, groups of great sages and perfected beings; seeing protents foreboding evil, etc. as the battle became imminent; stuvanti, praise; tvam, You; puskalabhih, with elaborate, full; stutibhih, hymns; uktva, saying; 'svasti iti, May it be well!' And further,

11.22 Those who are the Rudras, the Adityas, the Vasus and the Sadhyas [sadhyas: A particular class of celestial beings.-V.S.A.], the Visve (-devas), the two Asvins, the Maruts and the Usmapas, and hosts of Gandharvas, Yaksas, demons and Siddhas-all of those very ones gaze at You, being indeed struck with wonder.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.22 Ye, those who are; the rudra-adityah, Rudras and Adityas; vasavah, the Vasus; and sadhyah, the Sadhyas-the groups of Rudras and other gods; the gods visve, Visve-devas; and asvinau, the two Asvins; marutah, the Maruts; and usmapah, the Usmapas, (a class of) manes; and gandharva-yaksa-asura-siddha-sanghah, hosts of Gandharvas-

viz Haha, Huhu and others-, Yaksas-viz Kubera and others-, demons-Virocana and others-, and Siddhas-Kapila and others; sarve eva, all of those very ones; viksante, gaze; tva, (i.e.) tvam, at You; vismitah eva, being indeed struck with wonder. For,

11.23 O mighty-armed One, seeing Your immense form with many mouths and eyes, having numerous arms, thighs and feet, with many bellies, and fearful with many teeth, the creatures are struck with terror, and so am I.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.23 Mahabaho, O mighty-armed One; drstva, seeing; te, Your; mahat, immence, very vast; upam, form of this kind; bahu-vaktra-netram, with many mouths and eyes; bahu-bahu-uru-padam, having many arms, thighs and feet; and further, bahu-udaram, with many bellies; and bahu-damstra-karalam, fearful with many teeth; lokah, the creatures in the world; are pravya-thitah, struck with terror; tatha, and so also; am even aham, I. The reason of that is this:

11.24 O Visnu, verily, seeing Your form touching heaven, blazing, with many colours, open-mouthed, with fiery large eyes, I , becoming terrified in my mind, do not find steadiness and peace.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.24 O Visnu, hi, verily; drstva, seeing; tvam, You; nabhah-sprsam, touching heaven; diptam, blazing; aneka-varnam, with many colours, (i.e.) possessed of many frightening forms; vyatta-ananam, open-mouthed; dipta-visala-netram, with firey large eyes; I, pravyathita-antara-atma, becoming terrified in my mind; na vindami, do not find; dhrtim, steadiness; ca, and; samam, peace, calmness of mind. Why?

11.25 Having merely seen Your mouths made terrible with (their) teeth and resembling the fire of Dissolution, I have lost the sense of direction and find no comfort. Be gracious, O Lord of gods, O Abode of the Universe.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.25 Drstva eva, having merely seen; te, Your; mukhani, mouths; damstra-karalani, made terrible with (their) teeth; and kala-anala-sannibhani, resembling the fire of Dissolution is kalanala; similar to that; na jane, I have lost; the sense of disah, direction-I do not know the directions as to which is East or which is West; and hence, na labhe, find no; sarma, comfort. Therefore, prasida, be gracious; devesa, O Lord of gods; jagannivasa, O Abode of the Universe! 'The apprehension which was there of my getting defeated by those offers, that too has cleared away, since-'

11.26 And into You (enter) all those sons of Dhrtarastra along with multitudes of the rulers of the earth; (also) Bhisma, Drona and that son of a Suta (Karna), together with even our prominent warriors.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.26 Ca, and; tvam, into You-this is to be connected with 'rapidly enter' in the next verse; sarve, all; ami, those; putrah, sons-Duryodhana and others; dhrtarastrasya, of Dhrtarastra; saha, along with; avanipala-sanghaih, multitudes of the

rulers (pala) of the earth (avani); also Bhisma, Drona, tatha, and; asau, that; suta-putrah, son of a Suta, Karna; saha, together with; api, even; asmadiyaih, our; yodha-mukhyaih, prominent warriors, the commanders-Dhrstadyumna and others. Moreover,

11.27 They rapidly enter into Your terrible mouths with cruel teeths! Some are seen sticking in the gaps between the teeth, with their heads crushed!

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.27 Visanti, they enter; tvarmanah, rapidly, in great haste; into te, Your; vaktrani, mouths;-what kind of mouths?-bhayanakani, terrible; damstra-karalani, with cruel teeth. Besides, among these who have entered the mouths, kecit, some; samdrsyante, are see; vilagna, sticking, like meat eaten; dasanantaresu, in the gaps between the teeth; uttamangaih, with their heads; curnitaih, crushed. As to how they enter, he says:

11.28 As the numerous currents of the waters of rivers rush towards the sea alone so also do those

heroes of the human world enter into Your blazing mouths.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.28 Yatha, as; the bahavah, numerous; ambu-vegah, currents of the waters, particularly the swift ones; nadinam, of flowing rivers; dravanti abhimukhah, rush towards, enter into; the samudram, sea; eva, alone; tatha, so also; do ami, those; nara-loka-virah, heroes of the human world-Bhisma and others; visanti, enter into; tava, Your; abhi-vijvalanti, blazing, glowing; vaktrani, mouths. Why do they enter, and how? In answer Arjuna says:

11.29 As moths enter with increased haste into a glowing fire for destruction, in that very way do the creatures enter into Your mouths too, with increased hurry for destruction.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.29 Yatha, as; patangah, moths, flying insects; visanti, enter; samrddha-vegah, with increased

haste; into a pradiptam, glowing; jvalanam, fire; nasaya, for destruction; tatha eva, in that very way; do the lokah, creatures; visanti, enter into; tava, Your; vaktrani, mouths; api, too; samrddha-vegah, with increased hurry; nasaya, for destruction. You, again-

11.30 You lick Your lips while devouring all the creatures from every side with flaming mouths which are completely filling the entire world with heat.

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11.30 O Visnu, Your fierce rays are acorching. [M.S., S., and S.S. construe 'completely...heat' to qualify 'fierce rays' in the second sentence. However, the use of kim ca (moreover) in the Comm. suggests the translation as above.-Tr.] Lelihyase, You lick Your lips, You taste; grasamanah, while devouring, while taking in; samagran, all; lokan, the creatures; samantat, from all sides; jvaladbhih, with flaming; vadanaih, mouths; which are apurya, completely filling; samagram, the whole- together (saha) with the foremost (agrena); jagat, world; tejobhih, with heat.

Moreover, O Visnu, the all-pervading One, tava, Your; ugrah, fierce; bhasah, rays; are pratapanti, scorching. Since You are of such a terrible nature, therefore-

11.31 Tell me who You are, fierce in form. Salutation be to you, O supreme God; be gracious. I desire to fully know You who are the Prima One. For I do not understand Your actions!

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.31 Akhyahi, tell; me; kah, who; bhavan, You are; ugrarupah, fierce in form. Namah, salutation; astu, be; te, to You; deva-vara, O supreme God, foremost among the gods. Prasida, be gracious. Icchami, I desire; vijnatum, to fully know; bhavantam, You; adyam, who are the Primal One, who exist in the beginning. Hi, for; na prajanami, I do not understand; tava, Your; pravrttim, actions!

11.32 The Blessed Lord said -- I am the world-destroying Time, [Time: The supreme God with His limiting adjunct of the power of action.] grown in stature [Pravrddhah, mighty-according to S.-Tr.] and now engaged in annihilating the creatures.

Even without you, all the warriors who are arrayed in the confronting armies will cease to exist!

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.32 Asmi, I am; the loka-ksaya-krt, world-destroying; kalah, Time; pravrddhah, grown in stature. Hear the purpose for which I have grown in stature: I am iha, now; pravrttah, engaged; samahartum, in annihilating; lokan, the creatures. Api, even; rte tva, without you; sarve, all-from whom your apprehension had arisen; the yodhah, warriors-Bhisma, Drona, Karna and others; ye, who are; avasthitah, arrayed; pratyanikesu, in the connfronting armies-in every unit of the army confronting the other; na bhavisyanti, will cease to exist. Since this is so-

11.33 Therefore you rise up, (and) gain fame; and defeating the enemies, enjoy a prosperous kingdom. These have been killed verily by Me even earlier; be you merely an instrument, O Savyasacin (Arjuna).

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.33 Tasmat, therefore; tvam, you; uttistha, rise up; (and) labhasva, gain; the yasah, fame, that Arjuna has conquered the Atirathas [Atiratha-see note under 1.4.6.-Tr.], Bhisma, Drona and others, who are unconquerable even by the gods. Such fame can be acquired only by virtuous actions. Jitva, by defeating; satrun, the enemies, Duryodhana and others; bhunksva, enjoy; a rajyam, kingdom; that is samrddham, propersous, free from enemies and obstacles. Ete, these; nihatah, have been definitely killed, made lifeless; eva maya, verily by Me; eva purvam, even earlier. Bhava, be you; nimitta-matram, merely an instrument, O Savyasachin. Arjuna was called so because he could shoot arrows even with his left hand.

11.34 You destroy Drona and Bhisma, and Jayadratha and Karna as also the other heroic warriors who have been killed by Me. Do not be afraid. Fight! You shall conquer the enemies in battle.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.34 By saying, 'who have been killed by Me,' the Lord names Drona and those very warriors with regard to whom Arjuna had (his) doubts. Now then, uncertainty with regard to Drona and Bhisma is well-founded. Drona was the teacher of the science of archery, and was equipped with heavenly weapons; and particularly, he was his (Arjuna's) own teacher and most respected. Bhisma was destined to die at will, and possessed heavenly weapons. He fought a duel with Parasurama and remained unvanquished. So also Jayadratha-whose father was performing an austerity with the idea that anyone who made his son's head fall on the ground would have even his own head fall. Since Karna also was equipped with an unerring spear given by Indra, and was a son of the Sun, born of a maiden (Kunti), therefore he is referred to by his own name itself. As a mere instrument, tvam, you; jahi, destory them; who have been hatan, killed; maya, by Me. Ma, do not; vyathisthah, be afraid of them. Yuddhyasva, fight. Jetasi, you shall conquer; the sapatnan, enemies-Duryodhana and others; rane, in battle.

11.35 Sanjaya said -- Hearing this utterance of Kesava, Kiriti (Arjuna), with joined palms and trembling, protrating himself, said again to Krsna

with a faltering voice, bowing down overcome by fits of fear:

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.35 Srutva, hearing; etat, this, aforesaid; vacanam, utterance; kesavasya, of Kesava; Kiriti, krtanjalih, with joined palms; and vepamanah, trembling; nama-skrtva, prostrating himself; aha, said; bhuyah eva, again; krsnam, to Krsna; sa-gadgadam, with a faltering voice-. A person's throat becomes choked with phlegm and his eyes full of tears when, on being struck with fear, he is overcome by sorrow, and when, on being overwhelmed with affection, he is filled with joy. The indistinctness and feebleness of sound in speech that follows as a result is what is called faltering (gadgada). A speech that is accompanied with (saha) this is sa-gadgadam. It is used adverbially to the act of utterance. Pranamya, bowing down with humility; bhita-bhitah, overcome by fits of fear, with his mind struck again and again with fear-this is to be connected with the remote word aha (said). At this juncture the words of Sanjaya have a purpose in view. How? It is thus: Thinking that the helpless Duryodhana will be as

good as dead when the four unconquerable ones, viz Drona and others, are killed, Dhrtarastra, losing hope of victory, would conclude a treaty. From that will follow peace on either side. Under the influence of fate, Dhrtarastra did not even listen to that!

11.36 Arjuna said -- It is proper, O Hrsikesa, that the world becomes delighted and attracted by Your praise; that the Raksasas, stricken with fear, run in all directions; and that all the groups of the Siddhas bow down (toYou).

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.36 Sthane, it is proper; -what is that?-that the jagat, world; prahrsyati, becomes delighted; tava prakirtya, by Your praise, by reciting Your greatness and hearing it. This is befitting. This is the idea. Or, the word sthane may be taken as qualifying the word 'subject' (understood) : It is proper that the Lord is the subject of joy etc. since the Lord is the Self of all beings and the Friend of all. So also it (the world) anurajyate, becomes attracted, becomes drawn (by that praise). That also is with regard to a proper subject. This is how

it is to be explained. Further, that the raksamsi, Raksasas; bhitani, stricken with fear; dravanti, run; disah, in all directions-that also is with regard to a proper subject. And that sarve, all; the siddha-sanghah, groups of the Siddhas-Kapila and others; namasyanti, bow down-that also is befitting. He points out the reason for the Lord's being the object of delight etc.:

11.37 And why should they not bow down to You, O exalted [i.e. not narrow-minded.] One, who are greater (than all) and who are the first Creator even of Brahma! O infinite One, supreme God, Abode of the Universe, You are the Immutable,being and non-being, (and) that which is Transcendental.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.37 Ca, and; since You are the Primal Creator, the Cause, api, even; brahmanah, of Brahma, of Hiranyagarbha; therefore, kasmat, why, for what reason; should they na nameran, not bow down; te, to You; mahatman, O exalted One; gariyase, who are greater (than all)! Hence, why should these not bow down adi-karte, to the first Creator? Therefore You are fit for, i.e. the fit object of, delight etc. and

salutation as well. Ananta, O infinite One; devesa, supreme God; jagannivasa, Abode of the Universe; tvam, You; are the aksaram, Immutable; tat param yat, that which is Transcendental, which is heard of in the Upanisads;-what is that?-sad-asat, being and nonbeing. Being is that which exists, and non-being is that with regard to which the idea of nonexistence arises. (You are) that Immutable of which these two-being and non-being-become the limiting adjuncts; which (Immutable), as a result, is metaphorically referred to as being and non-being. But in reality that Immutable is transcendental to being and non-being. 'That Immutable which the knowers of the Vedas declare' (8.11; cf. Ka. 1.2.15)-that is You Yourself, nothing else. This is the idea. He praises again:

11.38 You are the primal Deity, the ancient Person; You are the supreme Resort of this world. You are the knower as also the object of knowledge, and the supreme Abode. O You of infinite forms, the Universe is pervaded by You!

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.38 You are the adi-devah, primal Deity, because of being the creator of the Universe; the puranah, ancient, eternal; purusah, Person-(derived) in the sense of 'staying in the town (pura) that is the body'. You verily are the param, suprem; nidhanam, Resort, in which this entire Universe comes to rest at the time of final dissolution etc. Besides, You are the vetta, knower of all things to be known. You are also the vedyam, object of knowledge-that which is fit to be known; and the param, supreme; dhama, Abode, the supreme State of Visnu. Anantarupa, O You of infinite forms, who have no limit to Your own forms; the entire visvam, Universe; tatam, is pervaded; tvaya, by You. Further,

11.39 You are Air, Death, Fire, the god of the waters, the moon, the Lord of the creatures, and the Greater-grandfather. Salutations! Salutation be to You a thousand times; salutation to You again and again! Salutation!

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.39 You are vayuh, Air; yamah, Death; and agnih, Fire; varunah, the god of the waters;

sasankah, the moon; prajapatih, the Lord of the creatures- Kasyapa and others [See note on p.2.-Tr.]; and pra-pitamahah, the Great-grandfather, i.e. the Father ever of Brahma (Hiranyagarbha). Namo, salutations; namah, salutation; astu, be; te, to You; sahasra-krtvah, a thousand times. Punah ca bhuyah api namo te, salutation to You again and again; namah, salutation! The suffix krtvasuc (after sahasra) indicates performance and repetition of the act of salutation a number of times. The words punah ca bhuyah api (again and again) indicate his own dissatisfaction [Dissatisfaction with only a few salutations.] owing to abundance of reverence and devotion. So also,

11.40 Salutation to You in the East and behind. Salutation be to You on all sides in deed, O All! You are possessed of infinite strength and infinite heroism. You pervade everything; hence You are all!

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.40 Namah, salutation to You; purastat, in the East; atha, and; even prsthatah, behind. Salutation be sarvatah, on all sides; eva, indeed; te, to You

who exist everywhere; sarva, O All! Tvam, You; are ananta-virya-amita-vikramah, possessed of infinite strength and infinite heroism. virya is strength, and vikramah is heroism. Someone though possessing strength for the use of weapons etc. [Ast. reads 'satru-vadha-visaye, in the matter of killing an enemy'.-Tr.] may lack heroism or have little heroism. But You are possessed of infinite strength and infinite heroism. Samapnosi, You pervade, interpenetrate; sarvam, everything, the whole Universe, by Your single Self. Tatah, hence; asi, You are; sarvah, All, i.e., no entity exists without You. 'Since I am guilty of not knowing Your greatness, therefore,'-

11.41 Without knowing this greatness of Yours, whatever was said by me (to You) rashly, through inadvertence or even out of intimacy, thinking (You to be) a friend, addressing (You) as 'O krsna,' 'O Yadava,' 'O friend,' etc.-.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.41 Like a fool, ajanata, without knowing-. Not knowing what? In answer he says: idam, this; mahimanam, greatness-the Cosmic form; tava, of

Yours, of God; yat, whatever; uktam, was said; maya, by me (to You); prasabham, rashly, slightingly; pramadat, through inadvertence, being in a distracted state of mind; va api, or even; pranayena, out of intimacy-itimacy is the familiarity arising out of love; whatever I have said because of that reason; erroneously matva, thinking (You); sakha iti, to be a friend, of the same age; iti, addressing You as, 'O Krsna,' 'O Yadava,' 'O friend,'-. In the clause, 'tava idam mahimanam, ajanata, without knowing this greatness of Yours,' idam (this) (in the neutor gender) is connected with mahimanam (greatness) (in masculine gender) by a change of gender. If the reading be tava imam, then both the words would be in the same gender.

11.42 And that You have been discourteously treated out of fun-while walking, while on a bed, while on a seat, while eating, in privacy, or, O Acyuta, even in public, for that I beg pardon of You, the incomprehensible One.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.42 And, yat, that; asi, You have been; asatkrtah, discourteously treated, slighted; avahasa-artham,

out of fun, with a veiw to mocking;-where?-in these, Acyuta, viz vihara-sayya-asana-bhojanesu, while walking [Walking, i.e. sports or exercise], while on a bed, while on a seat, and while eating;- that You have been insulted ekah, in privacy, in the absence of others; adhava, or; that You have been insulted api, even; tat-samaksam, in public, in the very presence of others-(-tat being used as an adverb); tat, for that, for all those offences; O Acyuta, aham, I; ksamaye, beg pardon; tvam, of You; aprameyam, the incomprehensible One, who are beyond the means of knowledge. (I beg Your pardon) because,

11.43 You are the Father of all beings moving and non-moving; to this (world) You are worthy of worship, the Teacher, and greater (than a teacher). There is none equal to You; how at all can there be anyone greater even in all the three worlds, O You or unrivalled power?

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.43 Asi, You are; pita, the Father, the Progenitor; lokasya, off all beings; cara-acarasya, moving and nonmoving. Not only are Yur are Father of this

world, You are also pujyah, worthy of worship; since You are the guruh, Teacher; [He is the Teacher since He introduce the line of teachers of what is virtue and vice, and of the knowledge of the Self. And He is greater than a teacher because He is the teacher even of Hiranyagarbha and others.] gariyan, greater (than a teacher). How are You greater? In answer he says: Asti, there is; na, none other; tvat-samah, equal to You; for there is no possibility of two Gods. Because all dealings will come to naught if there be many Gods! When there is no possibility of another being equal toYou, kutah eva, how at all; can there be anyah, anyone; abhyadhikah, greater; api, even; loka-traye, in all the three worlds; apratima-prabhavah, O you of unrivalled power? That by which something is measured is pratima. You who have no measure for Your power (prabhava) are a pratima-prabhavah. Apratima-prabhava means 'O You of limitless power!' Since this is so,

11.44 Therefore, by bowing down and prostrating the body, I seek to propitate You who are God and are adorable. O Lord, You should [The elision of a (in arhasi of priyayarhasi) is a metrical licence.] forgive (my faults) as would a father (the faults) of

a son, as a friend, of a friend, and as a lover of a beloved.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.44 Tasmat, therefore; pranamya, by bowing down; and pranidhaya kayam, prostrating, laying, the body completely down; prasadaye, I seek to propitiate; tvam, You; who are isam, God, the Lord; and are idyam, adorable. Deva, O God; You are Your part, arhasi, should; sodhum, bear with, i.e. forgive (my faults); iva, as would; a pita, father; forgive all the faults putrasya, of a son; and as a sakha, friend; the fautls sakhyuh, of a friend; or as a priyah, lover; forgives the faults priyayah, of a beloved.

11.45 I am delighted by seeing something not seen heretofore, and my mind is stricken with fear. O Lord, show me that very form; O supreme God, O Abode of the Universe, be gracious!

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.45 Asmi, I am; hrsitah, delighted; drstva, by seeing; adrsta-purvam, something not seen heretofore-by seeing this Cosmic form of Yours which has never been seen before by me or others. And me, my; manah, mind; is pravyathitam, stricken; bhayena, with fear. Therefore, deva, O Lord; darsaya, show; me, to me; tat eva, that very; rupam, form, which is of my friend. Devesa, O supreme God; jagan-nivasa, Abode of the Universe; prasida, be gracious!

11.46 I want to see You just as before, wearing a crown, wielding a mace, and holding a disc in hand. O You with thousand arms, O You of Cosmic form, appear with that very form with four hands.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.46 Aham, I; icchami, want; drastum, to see; tvam, You; kiritinam, wearing a crown; as also gadinam, wielding a mace; and cakra-hastam, holding a disc in hand; i.e., tatha eva, just as before. Since this is so, therefore, sahasra-baho, O You with a thousand arms-in Your present Cosmic form; visva-murte, O you of Cosmic form; bhava,

apeear; tena eva rupena, with that very form-with the form of the son of Vasudeva; caturbhujena, with four hands. The idea is: withdrawing the Cosmic form, appear in that very form as the son of Vasudeva. Noticing Arjuna to have become afraid, and withdrawing the Cosmic form, reassuring him with sweet words-

11.47 The Blessed Lord said -- Out of grace, O Arjuna, this supreme, radiant, Cosmic, infinite, primeval form-which (form) of Mine has not been seen before by anyone other than you, has been shown to you by Me through the power of My own Yoga.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.47 Prasannena, out of grace-grace means the intention of favouring you; O Arjuna, idam, this; param, supreme; tejomayam, abundantly radiant; visvam, Cosmic, all-comprehensive; anantam, infinite, limitless; adyam, primeval-that which existed in the beginning; rupam, form, the Cosmic form; yat which form; me, of Mine; na drsta-purvam, has not been seen before; tvat-anyena, by anyone other than you; daristam, has been shown;

tava, to you; maya, by Me-who am racious, being possessed of that (intention of favouring you); atma-yogat, through the power of My own Yoga, through the power of My own Godhood. 'You have certainly got all your ends accomplished by the vision of the form of Mine who am the Self [The word atmanah (who am the Self) does not occur in some editions.-Tr.] .' Saying so, He eulogizes that (vision):

11.48 Not by the study of the Vedas and sacrifices, not by gifts, not even by rituals, not by severe austerities can I, in this form, be perceived in the human world by anyone ['By anyone who has not received My grace'. other than you, O most valiant among the Kurus.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.48 Na veda-yajna-adhyayanaih, not by the study of the Vedas and sacrifices, (i.e.) not by the methodical study of even the four Vedas and the study of the sacrifices-since the study of the sacrifices is achieved by the very study of the Vedas, the separate mention of the study of sacrifices is for suggesting detailed knowledge of

sacrifices; [This separate mention of the study of sacrifices is necessary because the ancients understood the study of Vedas to mean learing them by rote.] so also, na danaih, not by gifts-in such forms as distributing wealth equal to the weight of the giver; na ca kriyabhih, not even by rituals-by Vedic and other rituals like Agnihotra etc.; nor even ugraih tapobhih, by severe austerities such a Candrayana [A religious observance or expiatory penance regulated by the moon's phases. In it the daily quantity of food, which consists of fifteen mouthfuls at the full-moon, is curtailed by one mouthful during the dark fornight till it is reduced to nothing at the new moon; and it is increased in a like manner during the bright fortnight.-V.S.A.] etc. which are frightful; sakyah aham, can I; evam rupam, in this form-possessing the Cosmic form as was shown; drastum, be perceived; nrloke, in the human world; tvad-anyena, by anyone other than you; kuru-pravira, O most valiant among the Kurus.

11.49 May you have no fear, and may not there be bewilderment by seeing this form of Mine so terrible Becoming free from fear and gladdened in mind again, see this very earlier form of Mine.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.49 Ma te vyatha, may you have no fear; and ma vimudha-bhavah, may not there be bewilderment of the mind; drstva, by seeing, perceiving; idam, this rupam, form; mama, of Mine; idrk ghoram, so terrible, as was revealed. Vyapetabhih, becoming free from fear; and becoming prita-manah, gladdened in mind; punah, again; prapasya, see; idam, this; eva, very; tat, earlier; rupam, form; me, of Mine, with four hands, holding a conch, a discus and a mace, which is dear to you.

11.50 Sanjaya said -- Thus, having spoken to Arjuna in that manner, Vasudeva showed His own form again. And He, the exalted One, reassured this terrified one by again becoming serene in form.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.50 Iti, thus; uktva, having spoken; arjunam, to Arjuna; tatha, in that manner, the words as stated above; Vasudeva darsayamasa, showed; svakam, His own; rupam, form, as was born in the house of

Vasudeva; bhuyah, again. And the mahatma, exalted One; asvasayamasa, reassured; enam, this; bhitam, terrified one; bhutva, by becoming; punah, again; saumya-vapuh, serene in form, graceful in body.

11.51 Arjuna said -- O Janardana, having seen this serene human form of Yours, I have now become calm in mind and restored to my own nature.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.51 O Janardana, drstva, having seen; idam, this; saumyam, serene; manusam, human; rupam, form; tava, of Yours-gracious, as of my friend; asmi, I have; idanim, now; samvrttah, become;-what?-sacetah, calm in mind; and gatah, restored; prakrtim, to my own nature.

11.52 The Blessed Lord said -- This form of Mine which you have seen is very difficult to see; even the gods are ever desirous of a vision of this form.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.52 Idam, this; rupam, form; mama, of Mine; yat, which; drstavan, asi, you have seen is; sudur-darsam, very difficult to see. Api, even; the devah, gods; are nityam, ever; darsana-kanksinah, desirous of a vision; asya, of this; rupasya, form of Mine. The idea is that though they want to see, they have not seen in the way you have, nor will they see! Why so?

11.53 Not through the Vedas, not by austerity, not by gifts, nor even by sacrifice can I be seen in this form as you have seen Me.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.53 Na vedaih, not through the Vedas, not even through the four Vedas-Rk, Yajus, Sama and Atharvan; na tapasa, not by austerity, not by severe austerities like the Candrayana; not danena, by gifts, by gifts of cattle, land, gold, etc.; na ca, nor even; ijyaya, by sacrifices or worship; sakyah aham, can I; drastum, be seen evamvidhah, in this form, in the manner as was shown; yatha, as; drstavan asi, you have seen mam, Me. 'How again, can You be seen? This is being answered:

11.54 But, O Arjuna, by single-minded devotion am I-in this form-able to be known and seen in reality, and also be entered into, O destroyer of foes.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.54 Tu, but, O Arjuna; bhaktya, by devotion-. Of what kind? To this the Lord says: Ananyaya, by (that devotion which is ) single-minded. That is called single-minded devotion which does not turn to anything else other than the Lord, and owing to which nothing else but Vasudeva is perceived by all the organs. With that devotion, aham sakyah, am I able; evamvidhah, in this form-in the aspect of the Cosmic form; jnatum, to to known-from the scriptures; not merely to be known from the scriptures, but also drastum, to be seen , to be realized directly; tattvena, in reality; and also pravestum, to be entered into-for attaining Liberation; parantapa, O destroyer of foes. Now the essential purport of the whole scripture, the Gita, which is meant for Liberation, is being stated by summing it up so that it may be practised:

11.55 O son of Pandu, he who works for Me, accepts Me as the supreme Goal, is devoted to Me,

is devoid of attachment and free from enmity towards all beings-he attains Me.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

11.55 Pandava, O son of Pandu; yah, he who; mat-karma-krt, works for Me: work for Me is mat-karma; one who does it is mat-karma-krt-. Mat-paramah, who accepts Me as the supreme Goal: A servant does work for his master, but does not accept the master as his own supreme Goal to be attained after death; his one, however, who does work for Me, accepts Me alone as the supreme Goal. Thus he is matparamah-one to whom I am the supreme Goal-. So also he who is madbhaktah, devoted to me: He adores Me alone in all ways, with his whole being and full enthusiasm. Thus he is madbhaktah-. Sanga-varjitah, who is devoid of attachment for wealth, sons, friends, wife and relatives, Sanga means fondness, love; devoid of them-. Nirvairah, who is free from enmity; sarva-bhutesu, towards all beings-berefit of the idea of enmity even towards those engaged in doing unmost harm to him-. Sah, he who is such a devotee of Mine; eti, attains; mam, Me. I alone am his supreme Goal; he does not attain any other

goal. This is the advice for you, given by Me as desired by you.

## Chapter 12

12.1 Arjuna said -- Those devotees who, being thus ever dedicated, meditate on You, and those again (who meditate) on the Immutable, the Unmanifested-of them, who are the best experiencers of yoga [(Here) yoga means samadhi, spiritual absorption.] ?

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

12.1 The subject-matter stated in the immediately preceding verse, '...he who works for Me,' etc. is referred to by the word evam (thus). Ye bhaktah, those devotees who, seeking no other refuge; evam, thus; satata-yuktah, being ever-devoted, i.e., remaining unceasingly engaged in the works of the Lord, etc., intent on the aforesaid purpose; paryupasate, meditate; tvam, on You, in the Cosmic form as revealed earlier; ye ca api, and those others, again, who have renounced all desires, who have given up all actions; who meditate on Brahman as described (below), aksaram, on the Immutable; avyaktam, on the Unmanifested, which is so on account of being bereft of all limiting adjuncts, (and) which is

beyond the comprehension of the organs-in the world, whatever comes within the range of the organs is said to be manifest, for the root anj conveys that sense; but this Immutable is the opposite of that and is endowed with qualifications that are spoken of by the great ones; those again, who meditate on that-; tesam, of them, among the two (groups); ke, who; are the yoga-vit-tamah, best experiencers of yoga, i.e., who are those that are surpassingly versed in yoga? But leave alone those who meditate on the Immutable, who are fully enlightened and are free from desires. Whatever has to be said with regard to them, we shall say later on. As for those others-

12.2 The Blessed Lord said -- Those who meditate on Me by fixing their minds on Me with steadfast devotion (and) being endowed with supreme faith- they are considered to be the most perfect yogis according to Me.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

12.2 Ye, those who, being devotees; upasate, meditate; mam, on Me, the supreme Lord of all the masters of yoga, the Omniscient One whose vision

is free from purblindness caused by such defects as attachment etc.; avesya,by fixing, concentrating; their manah, minds; mayi, on Me, on God in His Cosmic form; nitya-yuktah, with steadfast devotion, by being ever-dedicated in accordance with the idea expressed in the last verse of the preceding chapter; and being upetah, endowed; paraya, with supreme; sraddhaya faith;-te, they; matah, are considered; to be yukta-tamah, most perfect yogis; me, according to Me, for they spend days and nights with their minds constantly fixed on Me. Therefore, it is proper to say with regard to them that they are the best yogis. 'Is it that the others do not become the best yogis?' No, but listen to what has to be said as regards them:'

12.3 Those, however, who meditate in every way on the Immutable, the Indefinable, the Unmanifest, which is all-pervading, incomprehensible, change-less, immovable and constant.-

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12.3 Ye, those; tu, however; who, pari-upasate, meditate in every way; aksaram, on the Immutable; anirdesyam, the Indefinable-being unmanifest, It is

beyond the range of words and hence cannot be defined; avyaktam, the Unmanifest-It is not comprehensible thrugh any means of knowledge-. Upasana, meditation, means approaching an object of meditation as presented by the scriptures, and making it an object of one's own thought and dwelling on it uniterruptedly for long by continuing the same current of thought with regard to it-like a line of pouring oil. This is what is called upasana. The Lord states the characteristics of the Immutable [Here Ast. adds 'upasyasya, which is the object of meditation'.-Tr.] : Sarvatragam, all-pervading, pervasive like space; and acintyam, incomprehensible-becuase of Its being unmanifest. For, whatever comes within the range of the organs can be thought of by the mind also. Being opposed to that, the Immutable is inconceivable. It is kutastham, changeless. Kuta means something apparently good, but evil inside. The word kuta (deceptive) is well known in the world in such phrases as, 'kuta-rupam, deceptive in appearance,' 'kuta-saksyam, false evidence', etc. Thus, kuta is that which, as ignorance etc., is the seed of many births, full of evil within, referred to by such words as maya, the undifferentiated, etc., and well known from such texts as, 'One should know Maya to be Nature, but the Lord of Maya to

be the supreme God' (Sv. 4.10), 'The divine Maya of Mine is difficult to cross over' (7.14), etc. That which exists on that kuta as its controller (or witness) is the kuta-stha. Or, kutastha may mean that which exists like a heap [That is, motionless.]. Hence it is acalam, immovable. Since It is immovable, therefore It is dhruvam, constant, i.e. eternal.

12.4 By fully controlling all the organs and always being even-minded, they, engaged in the welfare of all beings, attain Me alone.

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12.4 Samniyamya, by fully controlling, withdrawing; indriya-gramam, all the organs; and sarvatra, always at all times; sama-buddhayah, being even-minded-the even-minded are those whose minds remain equipoised in getting anything desirable or undesirable; te, they, those who are of this kind; ratah, engaged; sarva-bhuta-hite, in the welfare of all beings prapnuvanti, attain; mam, Me; eva, alone. As regards them it needs no saying that they attain Me, for it has been said, '...but the man of Knowledge is the very Self.

(This is) My opinion' (7.18). It is certainly not proper to speak of being or not being the best among the yogis with regard to those who have attained identity with the Lord. But,

12.5 For them who have their minds attached to the Unmanifested the struggle is greater; for, the Goal which is the Unmanifest is attained with difficulty by the embodied ones.

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12.5 Tesam, for them; avyakta-asakta-cetasam, who have their minds attached to the Unmanifest; klesah,the struggle; is adhika-tarah, greater. Although the trouble is certainly great for those who are engaged in works etc. for Me, still owing to the need of giving up self-identification with the body, it is greater in the case of those who accept the Immutable as the Self and who kept in view the supreme Reality. Hi, for; avyakta gatih, the Goal which is the Unmanifest-(the goal) which stands in the form of the Immutable; that is avapyate, attained; duhkham, with difficulty; dehavadbhih, by the embodied ones, by those who identify themselves with the body. Hence the struggle is

greater. We shall speak later of the conduct of those who meditate on the Unmanifest.

12.6 As for those who, having dedicated all actions to Me and accepted Me as the supreme, meditate by thinking of Me with single-minded concentration only-.

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12.6 Tu, as for; ye, those who; sannyasya, having dedicated; sarvani, all; karmani, actions; mayi, to Me who am God; and matparah, having accepted Me as the supreme; upasate, meditate; dhyayantah, by thinking; mam, of Me; ananyena, with single-minded; yogena, concentration; eva, only-. That (yoga) is single-minded which has no other object than the Cosmic Deity, the Self. By thinking exclusively with that single-minded [The Ast. and the A.A. read 'kena, what?' in place of 'kevalena, exclusively'.-Tr.] (yoga)-. What comes to them?

12.7 O son of Prtha, for them who have their minds absorbed in Me, I become, without delay, the Deliverer from the sea of the world which is fraught with death.

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12.7 O son of Prtha, tesam, for them who are solely devoted to meditating on Me; avesita-cetasam mayi, who have their minds absorbed in, fixed on, merged in, Me who am the Cosmic Person; aham, I, God; bhavami, become; na cirat, without delay;-what then? soon indeed-the samuddharta, Deliverer-. Wherefrom? In answer the Lord says, mrtyu-samsara-sagarat, from the sea of the world which is fraught with death. Samsara (world) fraught with mrtyu (death) is mrtyu-samsara. That itself is like a sea, being difficult to cross. I become their deliverer from that sea of transmigration which is fraught with death. Since this is so, therefore,

12.8 Fix the mind on Me alone; in Me alone rest the intellect. There is no doubt that hereafter you will dwell in Me alone. [For the sake of metre, eva and atah (in the second line of the verse) are not joined together (to form evatah).]

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12.8 Adhatsva, fix manah, the mind-possessed of the power of thinking and doubting; mayi, on Me, on God as the Cosmic Person; eva, alone. Mayi, in Me; eva, alone; nivesaya, rest; the buddhim, intellect, which engages in determining (things). Listen to what will happen to you thereby: Na samsayah, there is no doubt-no doubt should be entertained with regard to this; that atah urdhvam, hereafter, after the fall of the body; nivasisyasi, you will dwell; mayi, in Me, live in identity withMe; eva, alone.

12.9 If, however, you are unable to establish the mind steadily on Me, then, O Dhananjaya, seek to attain Me through the Yoga of Practice.

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12.9 Atha, if, however; na saknosi, you are unable; samadhatum, to establish, in this way as I have described; cittam, the mind; sthiram, steadily, unwaveringly; mayi, on Me; tatah, then; O Dhananjaya, iccha, seek, pray; aptum, to attain; mam, Me, as the Cosmic person; abhyasa-yogena, through the Yoga of Practice. Practice consists in

repeatedly fixing the mind on a single object by withdrawing it from everything else. The yoga following from this, and consisting in concentration of the mind, is abhyasa-yoga.

12.10 If you are unable even to practise, be intent on works for Me. By undertaking works for Me as well, you will attain perfection. [Identity with Brahman.]

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12.10 If asamarthah asi, you are unable; api, even; abhyase, to practise; then, bhava, be; mat-karma-paramah, intent on works for Me-works (karma) meant for Me (mat) are mat-karma-i.e., you be such that works meant for Me become most important to you. In the absence of Practice, api, even; kurvan, by undertaking; karmani, works alone; madartham, for Me; avapsyasi, you will attain; siddhim, perfection-by gradually acquiring purification of mind, concentration and Knowledge.

12.11 If you are unable to do even this, in that case, having resorted to the Yoga for Me, thereafter

renounce the results of all works by becoming controlled in mind.

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12.11 Atha, if, again; asaktah asi, you are unable; kartum, to do; etat api, even this-what was stated as being 'intent on doing works for Me'; in that case, mad-yogam-asritah, having resorted to the Yoga for Me-the performance of those works that are being done by dedicating them to Me is madyogah; by resorting to that Yoga for Me; tatah, thereafter; sarva-karma-phala-tyagam kuru, renounce, give up, the results of all works; by becoming yata-atmavan, controlled in mind. [In the earlier verse it was enjoined that all works, be they Vedic or secular, are to be considered as belonging to God and should be done for Him-not for oneself-, as a soldier would do for his king. In the present verse it is stated that the attitude should be, 'May this work of mine please God.' This very attitude involves dedicating of results to God. See S. According to M.S., mat-karma in the earlier verse means bhagavata-dharma, i.e. hearing, singing, etc. about God. In the present verse, sarva-karma means all works in general.-Tr.]

Now the Lord praises the renunciation of the results of all works:

12.12 Knowledge is surely superior to practice; meditation surpasses knowledge. The renunciation of the results of works (excels) meditation. From renunciation, Peace follows immediately.

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12.12 Jnanam, knowledge; [Firm conviction about the Self arrived at through Vedic texts and reasoning.] is hi, surely; sreyah, superior; -to what?-abhyasat, to practice [Practice-repeated effort to ascertain the true meaning of Vedic texts, in order to acquire knowledge.] which is not preceded by discrimination. Dhyanam, meditation, undertaken along with knowledge; visisyate, surpasses even jnanat, that knowledge. Karma-phala-tyagah, renunciation of the results of works; excels even dhyanat, meditation associated with knowledge. ('Excels' has to be supplied.) Tyagat, from this renunciation of the results of actions, in the way described before; [By dedicating all actions to God with the idea, 'May God be pleased.'] santih, Peace, the cessation of transmigratory

existence together with its cause; follows anantaram, immediately; not that it awaits another accasion. Should the unenlightened person engaged in works be unable to practise the disciplines enjoined earlier, then, for him has been enjoined renunciation of the results of all works as a means to Liberation. But this has not been done at the very beginning. And for this reason renunciation of the results of all works has been praised in, 'Knowledge is surely superior to practice,' etc. by teaching about the successive excellence. For it has been taught as being fit to be adopted by one in case he is unable to practise the disciplines already presented [Presented from verse 3 onwards.] Objection: From what similarly does the eulogy follow? Reply: In the verse, 'When all desires clinging to one's heart fall off' (Ka, 2.3.14), it has been stated that Immortality results from the rejection of all desires. That is well known. And 'all desires' means the 'result of all rites and duties enjoined in the Vedas and Smrtis'. From the renunciation of these, Peace surely comes immediately to the enlightened man who is steadfast in Knowledge. There is a similarity between renunciation of all desires and renunciation of the results of actions by an unenlightened person. Hence, on account of that

similarity this eulogy of renunciation of the results of all actions is meant for rousing interest. As for instance, by saying that the sea was drunk up by the Brahmana Agastya, the Brahmanas of the present day are also praised owing to the similarity of Brahminhood. In this way it was been said that Karma-yoga becomes a means for Liberation,since it involves renunciaton of the rewards of works. Here, again, the Yoga consisting in the concentration of mind on God as the Cosmic Person, as also the performance of actions etc. for God, have been spoken of by assuming a difference between God and Self. In, 'If you are unable to do even this' (11) since it has been hinted that it (Karma-yoga) is an effect of ignorance, therefore the Lord is pointing out that Karma-yoga is not suitable for the meditator on the Immutable, who is aware of idenity (of the Self with God). The Lord is similarly pointing out the impossibility of a karma-yogin's meditation on the Immutable. In (the verse), 'they...attain Me alone' (4), having declared that those who meditate on the Immutable are independent so far as the attainment of Liberation is concerned, the Lord has shown in, '...I become the Deliverer' (7), that others have no independence; they are dependent on God. For, if they (the former) be considered to have

become identified with God, they would be the same as the Immutable on account of (their) having realized non-difference. Consequently, speaking of them as objects of the act of deliverance will become inappropriate! And, since the Lord in surely the greatest well-wisher of Arjuna, He imparts instructions only about Karma-yoga, which involves perception of duality and is not associated with full Illumination. Also, no one who has realized his Self as God through valid means of knowledge would like subordination to another, since it involves a contradiction. Therefore, with the idea, 'I shall speak of the group of virtues (as stated in), "He hwo is not hateful towards any creature," etc. which are the direct means to Immortality, to those monks who meditate on the Immutable,who are steadfast in full enlightenment and have given up all desires,' the Lord proceeds:

12.13 He who is not hateful towards any creature, who is friendly and compassionate, who has no idea of 'mine' and the idea of egoism, who is the same under sorrow and happiness, who is forgiving;

12.13 Advesta, he who is not hateful; sarva-bhutanam, towards any creature: He does not feel repulsion for anything, even for what may be the cause of sorrow to himself, for he sees all beings as his own Self. Maitrah, he who is friendly-behaving like a friend; karunah eva ca, and compassionate: karuna is kindness, compassion towards sorrow-stricken creatures; one possessing that is karunah, i.e. a monk, who grants safety to all creatures. Nirmamah, he who has no idea of 'mine'; nirahankarah, who has no idea of egoism; sama-duhkha-sukhah, who is the same under sorrow and happiness, he in whom sorrow and happiness do not arouse any repulsion or attraction; ksami, who is forgiving, who remains unperturbed even when abused or assaulted;

12.14 He who is ever content, who is a yogi, who has self-control, who has firm conviction, who has dedicated his mind and intellect to Me-he who is such a devotee of Mine is dear to Me.

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12.14 Santustah satatam, he who is ever content: who has the sense of contentment irrespective of getting or not getting what is needed for the maintenance of the body; who is similarly ever-satisfied whether he gets or not a good thing. Yogi, who is a yogi, a man of concentrated mind; yata-atma, who has self-control, whose body and organs are under control; drdha-niscayah, who has firm conviction-with regard to the reality of the Self; arpita-mano-buddhih, who has dedicated his mind and intellect; mayi, to Me-(i.e.) a monk whose mind (having hte characteristics of reflection) and intellect (possessed of the faculty of taking decisions) are dedicated to, fixed on, Me alone; sah yah, he who is; such a modbhaktah, devotee of Mine; is priyah, dear; me, to Me. It was hinted in the Seventh Chapter, 'For I am very much dear to the man of Knowledge, and he too is dear to Me' (7.17). That is being elaborated here.

12.15 He, too, owing to whom the world is not disturbed, and who is not disturbed by the world, who is free from joy, impatience, fear and anxiety, is dear to Me.

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12.15 Sah ca, he too; yasmat, owing to whom owing to which monk; lokah, the world; na udvijate, is not disturbed, not afflicted, not agitated; so also, yah na udvijate, he who is not disturbed; lokat, by the world; muktah, who is free; harsa-amarsa-bhaya-udvegaih, from joy, impatience, fear and anxiety;-harsa is elation of the mind on acquiring a thing dear to oneself, and is manifested as horripillation, shedding of tears, etc.; amarsa is non-forbearance; bhaya is fright; udvega is distress; he who is free from them-, is priyah, dear; me, to Me.

12.16 He who has no desires, who is pure, who is dextrous, who is impartial, who is free from fear, who has renounced every undertaking-he who is (such) a devotee of Mine is dear to Me.

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12.16 Anapeksah, he who has no desires with regard to covetable things like body, organs, objects, (their inter-) relationship, etc.; sucih, who is pure, endowed with external and internal purity; daksah, who is dextrous, who is able to promptly

understand in the right way the duties that present themselves; udasinah, who is impartial, the monk who does not side with anybody-friends and others; gatavyathah, who is free from fear; sarva-arambha-parityagi, who has renounced every undertaking-works under-taken are arambhah; sarva-arambhah means works undertaken out of desire for results to be enjoyed here or hereafter; he who is apt to give them up (pari-tyaga) is sarva-arambha-parityahi; he who is such a madbhaktah, devotee of Mine; he is priyah, dear; me, to Me. Further,

12.17 He who does not rejoice, does not fret, does not lament, does not hanker; who gives up good and bad, who is filled with devotion-he is dear to Me.

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12.17 Yah, he who; na hrsyati, does not rejoice on getting a coveted object; na dvesti, does not fret on getting an undesirable object; na socati, does not lament on the loss of a dear one; and na kanksati, does not hanker after an object not acquired; subha-asubha-parityogi, who gives up good and

bad, who is apt to give up good and bad actions; bhaktiman, who is full of devotion-he is dear to Me.

12.18 He who is the same towards friend and foe, and so also in honour and dishonour; who is the same under cold, heat, happiness and sorrow, who is free from attachment to everything.

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12.18 Samah, who is the same; satrau ca mitre, towards friend and foe; ca tatha, and so also; mana-apamanayoh, in honour and dishonour, in adoration and humiliation; who is the same sita-usna-sukha-duhkhesu, under cold, heat, happiness and sorrow; and sanga-vivar-jitah, free from attachment to everything; Moreover,

12.19 The person to whom denunciation and praise are the same, who is silent, content with anything, homeless, steady-minded, and full of devotion is dear to Me.

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12.19 Narah, the person; tulya-ninda-stutih, to whom denunciation and praise are the same; mauni, who is silent, restrained in speech; santustah, content; yena-kenacit, with anything-for the mere maintenance of the body, as has been said in, 'The gods know him to be a Brahmana who is clad by anyone whosoever' (Mbh. Sa. 245.12); further, aniketah, he who is homeless, who has no fixed place of residence-'without a home' [ The whole verse is 'He,however is certainly the knower of Liberation who has attachment neither for a hut, nor for water, nor cloth, nor the three places of pilgrimage, nor a home, nor a seat, nor food.'], as said in another Smrti; sthira-matih, steady-minded, whose thought is steady with regard to the Reality which is the supreme Goal; and bhaktiman, who is full of devotion-(he) is dear to Me. [There is a repeated mention of Bhakti in this Chapter because it is means to the Knowledge which leads to the supreme Goal.] The group of qualities of the monks who meditate on the Immutable, who have renounced all desires, who are steadfast in the knowledge of the supreme Goal-which (qualities) are under discussion beginning from 'He who is not hateful towards any creature' (13), is being concluded:

12.20 But [Tu (but) is used to distinguish those who have attained the highest Goal from the aspirants.-Tr.] those devotees who accept Me as the supreme Goal, and with faith seek for this ambrosia [M.S.'s reading is dharmamrtam-nectar in the form of virtue. Virtue is called nectar because it leads to Immortality, or because it is sweet like nectar.] which is indistinguishable from the virtues as stated above, they are very dear to Me.

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12.20 Tu, but; ye bhaktah, those devotees of Mine, the monks who have resorted to the highest devotion consisting in the knowledge of the supreme Reality; mat-paramah, who accept Me as the supreme Goal, to whom I, as mentioned above, who am identical with the Immutable, am the highest (parama), unsurpassable Goal; and sraddadhanah, with faith; paryupasate, seek for, practise; idam, this; dharmyamrtam, ambrosia that is indistinguishable from the virtues-that which is indistinguishable from dharma (virtue) is dharmya, and this is called amrta (ambrosia) since it leads to Immortality-; yatha-uktam, as stated

above in, 'He who is not hateful towards any creature,' etc.; te, they; are ativa, very; priyah, dear; me, to Me. After having explained what was hinted in, 'For I am very much dear to the man of Knowledge...'(7.17), that has been concluded here in, 'Those devotees are very dear to Me.' Since by seeking for this ambrosia which is indistinguishable from the virtues as stated above one becomes very dear to Me, who am theLord Vishnu, the supreme God, therefore this nectar which is indistinguishable from the virtues has to be diligently sought for by one who is a seeker of Liberation, who wants to attain the coveted Abode of Visnu. This is the purport of the sentence. [Thus, after the consummation of meditation on the qualified Brahman, one who aspires after the unqualified Brahman, who has the qualifications mentioned in, 'He who is not hateful towards any creature,' etc., who is pre-eminently fit for this purpose, and who practises sravana etc. has the possibility of realizing the Truth from which his Liberation logically follows. Hence, the conclusion is that the meaning of the word tat (in the sentence tattvamasi) has to be sought for, since his has the power to arouse the comprehension of the meaning of that sentence, which is the means to Liberation.]

## Chapter 13

13.1 Swami Gambhirananda has not translated this sloka. Many editions of the Bhagavadgita do not contain this sloka, including the commentary by Sankaracharya. If this sloka is included, the total number of slokas in the Bhagavadgita is 701.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

13.1 Sri Sankaracharya did not comment on this sloka. Many editions of the Bhagavadgita do not contain this sloka.. If this sloka is included, the total number of slokas in the Bhagavadgita is 701.

13.2 The Blessed Lord said -- O son of Kunti, this body is referred to as the 'field'. Those who are versed in this call him who is conscious of it as the 'knower of the field'.

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13.2 The Lord specifies the body as the object referred to by the pronoun idam (this). O son of Kunti, (this body) abhidhiyate, is referred to;

ksetram iti, as the field-because it is protected (tra) against injury (ksata), or because it perishes (ksi), wastes away (ksar), or because the results of actions get fulfilled in the body as in a field (ksetra). The word iti is used in the sense of 'as'. They-who?-tadvidah, who are versed in this, who know the 'field' and the 'knower of the field'; ahuh, call; tam, him, the knower; yah, who; vetti etat, is concious of, knows, it, the body, the field-makes it, from head to foot, an abject of his knowledge; makes it an object of perception as a separate entity, through knowledg which is spontaneous or is acquired through instruction; ksetrajna iti, as the knower of the field. As before, the word iti is used in the sense of 'as'. They call him as the knower of the field. Is it that the field and the knower of the field thus mentioned are to be understood through this much knowledge only? The answer is, no.

13.3 And, O scion of the Bharata dynasty, understand Me to be the 'Knower of the field' in all the fields. In My opinion, that is Knowledge which is the knowlege of th field and the knower of the field.

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13.3 Ca api, and; viddhi, understand; mam, Me, the supreme God who is transcendental; to be the ksetrajnam, 'Knower of the field' with the characterisitics noted above; sarva-ksetresu, in all the fields. The idea is this: Know the 'Knower of the field'- who has become diversified by limiting adjuncts in the form of numerous 'fields' ranging from Brahma to a clump of grass-as free from differentiations resulting from all the limiting adjuncts, and as beyond the range of such words and ideas as existece, nonexistence, etc. O scion of the Bharata dynasty, since there remains nothing to be known apart from the true nature of the field, the knower of the field and God, therefore; tat, that; is jnanam, Knowledge, right knowledge; yat, which; is the jnanam, knowledge; ksetra-ksetrajnayoh, of the field and the knower of the field-which are the two knowables-, and by which Knowledge the field and the knower of the field are made objects of knowledge. This is mama, My, God Vishu's; matam, opinion. Objection: Well, if it be that in all the field there exists God alone, and none else other than Him, as the enjoyer, then God will become a mundane being; or, due to the absence of any mundane creature other than God, there will arise the contingency of the negation of

mundance existence. And both these are undesirable, since the scriptures dealing with bondage, Liberation and their causes will become useless, and also becuase they contradict such valid means of knowledge as direct perception. In the first place, mundane existence which is characterized by happiness, sorrow and their cause is apprehended through direct perception. Besides, from the perception of variety in the world it can be inferred that mundane existence results from virtue and vice. All this becomes illogical if God and the individual soul be one. Reply: No, because this becomes justifiable owing to the difference between Knowledge and ignorance. 'These two, viz that which is know as Knowledge and that which is known as ignorance are widely contradictory, and they follow divergent courses' (Ka. 1.2.4.); and similarly, the different results, viz Liberation and enjoyment, belonging (respectively) to those Knowledge and ignorance, have also been pointed out to be contrary by saying that Liberation is the goal of Knowledge, and enjoyment is the result of ignorance (see Ka. 1.2.2). Vyasa, also has said so: 'Now, there are these two paths' (Mbh Sa. 241.6) etc. and, 'There are only these two paths,' etc. Here (in the Gita) also, two kinds of steadfastness have been stated. And it is understood from the Vedas,

the Smrtis and reason that ignorance together with its effects has to be destroyed by Knowledge. As for the Vedic texts, they are: 'If one has realized here, then there is truth; if he has not realized here, then there is great destruction' (Ke. 2.5); 'Knowing Him in this way, one becomes Immortal here' (Nr. Pu. 6); 'There is no other path to go by' (Sv. 3.8); 'The enlightened man is not afraid of anything' (Tai. 2.9.1). On the other hand, (the texts) with regard to the unenlightened person are: 'Then, he is smitten with fear' (Tai. 2.7.1); 'Living in the midst of ognorance' (Ka. 1.2.5); One who knows Brahman becomes Brahman indeed. In his line is not born anyone who does not know Brahman' (Mu. 3.2.9); '(While he who worships another god thinking,) "He is one, and I am another," does not know. He is like an animal to the gods' (Br. 1.4.10). He who is a knower of the Self, 'He becomes all this (Universe)' (Br. 1.4.10); 'When men will fold up space like (folding) leather, (then) there will be cessation of sorrow, without knowing the Deity' (Sv. 6.9). There are thousands of texts like these. And the Smrti texts (from the Gita) are: 'Knowledge remains covered by ignorance. Thereby the creatures become deluded' (5.15); 'Here itself is rebirth conquered by them whose minds are established on sameness' (5.19); 'Since by seeing equally the

God who is present alike everywhere (he does not injure the Self by the Self, therefore he attains the supreme Goal)' (13.28), etc. And as for reason, there is the text, 'Men avoid snakes, tips of kusa-grass as also well when they are aware of them. Some fall into them owing to ignorance. Thus, see the special result arising from knowledge' (Mbh. Sa. 201.17). Similarly, it is known that an unelightened person, who identifies himself with the body etc. and who practises righteousness and unrighteousness under the impulsion of attachment and aversion, takes birth and dies. It cannot be reasonably denied by anyone that, those who see the Self as different from the body etc. become liberated as a result of the cessation of righteous and unrighteous conduct, which depends on the destruction of attachment and aversion. The being so, the Knower of the field, who is reality is God Himself, appears to have become a mundane soul owing to the various adjuncts which are products of ignorance; as for instance the individual soul becomes identified with the body etc. For it is a well-known fact in the case of all creatures that their self-identify with the body etc. which are not-Self is definitely caused by ignorance. Just as, when a stump, of a tree is firmly regarded as a man, the qualities of a man do not thereby come to exist in

the stump, nor do the qualities of the stump come to the person, similarly the property ofconsciousness does not come to the body, nor those of the body to consciousness. It is not proper that the Self should be identified with happiness, sorrow, delusion, etc., since they, like decrepitude and death, are equally the products of ignorance. Objection: May it not be said that this is not so, becuase of dissimilarity? The stump and the man, which are verily objects of perception, are superimposed on each other through ignorance by their perceiver. On the other hand, in the case of the body and the Self,, the mutual superimposition occurs verily between a knower and an object of perception. Thus, the illustration is not equally applicable. Therefore, may it not be that the properties of the body, though objects of knowledge, belong to the Self which is the knower? Reply: No, since there arises the contingency of (the Self) becoming devoid of consciousness! If qualities such as happiness, sorrow, delusion, desire, etc. of the body etc., which are the field and are objects of knowledge, indeed belong to the knower, then it will be necessary to explain the particular reason why some of the qualities of the object of knowledge-the field-superimposed through ignorance belong to the Self, while

decrepitude, death, etc. do not. (On the contrary) it is possible to infer that they (happiness etc.) do not pertain to the Self, since, like decrepitude etc., they are superimposed on the Self through ignorance, and because they are either avoidable or acceptable. This being so, the mundane state, consisting of agentship and enjoyership pertaining to the objects of knowledge, is superimposed on the knower through ignorance. Hence, nothing of the knower is affected thereby-in the same way as nothing of the sky is affected by the superimposition of surface, diret, etc. (on it) by fools. Such being the case, not the least touch of the mundane state is to be apprehended with regard to the almighty [see footnote on p.5, and p.168.] God, the Knower of the field, even though He exists in all the fields. For it is nowhere seen in the world that anybody is benefitted or harmed by a quality attributed to him through ignorance. As for the statement that the illustration is not equally applicable-that is wrong. Objection: How? Reply: Because what is intended as common between the illustration and the thing illustrated is merely the superimposition through ignorance. There is no disagreement as to that. However, as for your contention that the illustration fails with regard to the Knower, that too has been shown to be inapt by

citing the example of decrepitude etc. [If it be held that objects of experience may be superimposed on one another, but they cannot be superimposed on the experiencer, the answer is that this cannot be a universal proposition. For decrepitude and death, which are matters of experience, are superimposed on the Self, the experiencer.] Objection: May it not be that the Knower of the field becomes a mundane being owing to his having ignorance? Reply: No, because ignorance is of the nature of tamas. Since ignorance has the nature of covering, it is indeed a notion born of tamas; it makes one perceive contrarily, or it arouses doubt, or it leads to non-perception. For it disappears with the dawn of discrimination. And the three kind of ignorance, viz non-perception etc. [Etc: false perception and doubt.], are experienced when there are such defects as blindness etc. which are forms of tamas and have the nature of veiling. [It is known through the process of agreement and difference that false perception etc. arise from some defects,and they are not the qualities of the Self.] Objection: Here it is asserted that if this be the case, then ignorance is a quality of the knower? Reply: No, for the defects such as blindness are seen to belong to the eye which is an organ. As for your notion that 'ignorance is a quality of the

experiencer, and the very fact of being possessed of the quality of ignorance is what constitutes the mundane state of the Knower of the field; the assertion which was made (by the Vedantin) in that connection, "that the Knower of th field is God Himself and not a mundane being, " is improper,'- this is not so. As for example: Since such defects as false perception etc. are seen to belong to the organ eye, therefore false perception etc. or their causes, viz defects like blindness etc., do not belong to the perceiver. Just as blindness of the eyes does not pertain to the perceiver since on being curved through treatment it is not seen in the perceiver, similarly notions like non-perception, false perception, doubt, and their causes should, in all cases, pertain to some organ; not to the perceiver, the Knower of the field. And since they are objects of perception, they are not qualities of the Knower in the same way that light is of a lamp. Just because they are objects of perception, they are cognized as different from one's own Self. Besides, it is denied by all schools of thought that in Liberation, when all the organs depart, there is any association with such defects as ignorance etc. If they (the defects) be the qualities of the Self Itself, the Knower of the field, as heat is of fire, then there can never be a dissociation from them. Again, since there can be

no association with or dissociation from anything for the immutable, formless Self which is all-pervading like space, therefore it is established that the Knower of the field is ever identical with God. This follows alos from the utternance of the Lord, 'Being without beginning and without qualities' (31), etc. Objection: Well, if this be so, then, owing to the nonexistence of the world and the mundane creatures, there will arise the defect of the uselessness of the scriptures, etc. Reply: No, since this (defect) is admitted by all. A defect that is admitted by all who believe in the Self is not to be explained by one alone! Objection: How has this been admitted by all? Reply: People of all schools of thought who believe in the Self admit that there is no worldly behaviour or the behaviour of a worldling in the liberated ones. Yet, in their case (i.e. in those various schools), it is not admitted that there is any possibility of such a defect as the scriptures becoming useless, etc. Similarly, in our case let the scriptures be useless when the knowers of the field become identified with God; and purposeful within the sphere of ignorance. This is just as in the case of all the dualists, where it is admitted that the scriptures etc. become useful in the state of bondage, not in the state of Liberation. Objection: Well, for us all dualists, bondage and

Liberation of the Self are real in the truest sense. So, when things to be renounced or accepted as also the means thereto are real, the scriptures etc. become meaningful. On the other hand, may it not be that for the non-dualists, since duality deos not exist in truest sense, it being the creation of ignorance, therefore the state of bondage of the Self is not ultimately real, and hence the scriptures etc. become purposeless as they remain shorn of a subject-matter? Reply: No, since it is not logical that the Self should have different states. If this were possible at all, then the states of bondage and freedom of the Self should be simultaneous, or successive. As to that, they cannot occur simultaneously, since they are contradictory-like rest and motion in the same object. Should they occur successively and without being caused, then there will arise the contingency of there being no Liberation; if they occur through some cause, then, since they do not exist inherently, there arises the contingency of their being ultimately unreal. In this case also the assumption becomes falsified. Moreover, when ascertaining the precedence and succession of the states of bondage and Liberation, the state of bondage will have to be considered as being the earlier and having no beginning, but an end. And that is contrary to valid means of

knowledge. Similarly it will have to be admitted that the state of Liberation has a beginning, but no end- which is certainly opposed to valid means of knowledge. And it is not possible to established eternality for something that has states nd undergoes a change from one state to another. On the other hand, if for avoiding the defect of non-eternality the different states of bondage and Liberation be not assumed, then, even for the dualists such defects as the purposelessness of the scriptures become certainly unavoidable. Thus, the situation being similar (for both), it is not for the Advaitin (alone) to refute the objection. Nor do the scriptures become purposeless, because the scriptures are applicable to the commonly known unenlightened person. It is indeed in the case of the ignorant person-not in the case of the enlightened one-that there occurs the perception of identity of the Self with the effect (i.e. enjoyership) and the cause (i.e. agentship) which are not-Self. For, in the case of the enlightened persons, it is impossible that, after the dawn of the realization of non-identity of the Self with effect and cause, they can have Self identification with these as 'I'. Surely, not even a downright fool, or a lunatic and such others, see water and fire or shade and light as identical; what to speak of a discriminating person!

Therefore, such being the case, the scriptures dealing with injunction and prohibition do not concern a person who sees the distinction of the Self from effect and cause. For, when Devadatta is ordered to do som work with the words, 'You do this,' Visnumitra who happens to be there does not, even on hearing the command, conclude, 'I have been ordered.' But this conclusion is reasonable when the person for whom the order is meant is not understood. So also with regard to cause and effect. Objection: Can it not be that, even after having realized the Self as different from effect and cuase, it is quite reasonable from the standpoint of natural relationship, [Natural relationship-Self-identification with the body through ignorance.] that with regard to the scriptures one should have the understanding, 'I am enjoined to adotp the means that yields a desired result, and am porhibited from adopting the means that leads to an undesirable result'? As for instance, in the case of a father and son, or between others, even though there exists the awareness of the distinction between each other, still there is the comprehension of the implication of the injunctions and prohibitions meant for one as being also meant for the other. [In the (Br. (1.5.17) we read, 'Now therefore the entrusting: When a

man thinks he will die, he says to his son, "You are Brahman, you are the sacrifice, and you are the world,"' etc. It has been enjoined here in this manner that the son should accept as his own all the duties thus entrusted to him by the father. Similarly, it is understood that when a son in unable to perform his own duties, the father has to accept them. So also in the case of brothers and others. Thus, in the case of the enlightened person also, though there is a comprehension of his own distinction from effect and cause, still, owing to his earlier relationship with ignorance, body, etc., there is no contradiction in his understanding that the injunctions and prohibitions are meant for him.] Reply: No, since identification of the Self with effect and cause is possible only before attaining the knowledge of the Self as distinct (from them). It is only after one has followed (or eschewed) what is enjoined or prohibited by the scriptures that he comprehends his own distinction from the effect and cause; not before. [In B.S. (3.4.26-7) it is said that the merit earned by the performance of scriptural duties helps to generate knowledge of Brahman. Therefore these duties are not meant for the enlightened. (By following what is enjoined, and avoiding what is prohibited, one's mind becomes purified, and then only one

understands he is different from cause and effect-agentship and enjoyership.-Tr.)] Therefore it is established that the scriptures dealing with injunctions and prohibitions are meant for the ignorant. Objection: Well, if (injunctions and prohibitions) such as, 'One who desires heaven shall perform sacrifices', 'One should not eat poisoned meat,' etc. be not observed by those who have realized the Self as distinct and by those who view only the body as the Self, then, from the absence of any observer of those (injunctions etc.) there would follow the uselessness of the scriptures. Reply: No, because engagement in or abstention from actions follows from what is ordained by the scriptures. As for one who has realized the identity of the Lord and the knower of the field, one who has realized Brahman-he does not engage in action. Similarly, even the person who does not believe in the Self does not engage in action, under the idea that the other world does not exist. However, one who has inferred the existence of the Self on the ground of the wellknown fact that study of the scriptures dealing with injunctions and prohibitions becomes otherwise purposeless, who has no knowledge of the essential nature of the Self, and in whom has arisen hankering for the results of actions-he faithfully

engages in action. This is a matter of direct perception to all to us. Hence, the scriptures are not purposeless. Objection: May it not be that the scriptures will become meaningless when, by noticing abstention from action in the case of men with discrimination, their followers too will abstain? Reply: No, because discrimination arises in some rare person only. For, as at present, some rare one among many people comes to possess discrimination. Besides, fools do not follow one who has discrimination, because (their) engagement in action is impelled by defects such as attachment etc. And they are seen to get engaged in such acts as black magic. Moreover, engagement in action is natural. Verily has it been said (by the Lord), 'But it is Nature that acts' (5.14). Therefore, the mundane state consists of nothing but ignorance, and is an object of perception (to the ignorant man who sees it) just as it appears to him. Ignorance and its effects do not belong to the Knower of the feild, the Absolute. Moreover, false knowledge cannot taint the supreme Reality. For, water in a mirage cannot taint the supreme Reality. For, water in a mirage cannot make a desert muddy with its moisture. Similarly, ignorance cannot act in any way on the Knower of the field. Hence has this been said, 'And understand Me to

be knower of the field,' as also, 'Knowledge remains covered by ignorance' (5.15). Objection: Then, what is this that even the learned say like the worldly people, 'Thus [Possessed of aristorcracy etc.] am I,' 'This [Body, wife, etc.] verily belongs to Me'? Reply: Listen. This is that learnedness which consists in seeing the field as the Self! On the contrary, should they realize the unchanging Knower of the field, then they will not crave for enjoyment or action with the idea, 'May this be mine.' Enjoyment and action are mere perversions. This being so, the ignorant man engages in action owing to his desire for results. On the other hand, in the case of an enlightened person who has realized the changeless Self, engagement in aciton in impossible because of the absence of desire for results. Hence, when the activities of the aggregate of body and organs cease, his withdrawal from action is spoken of in a figurative sense. Some may have this other kind of learnedness: 'The Knower of the field is God Himself; and the field is something different and an object of knowledge to the Knower of the field. But I am a mundane being, happy and sorrowful. And it is my duty to bring about the cessation of worldly existence through the knowledge of the field and the Knower of the field, and by continuing to dwell in His true nature

after directly perceiving through meditation God, the Knower of the field,' and he who, understands thus, and he who teaches that 'he (the taught) is not the Knower of the field,' and he who, being under such an idea, thinks, 'I shall render meaningful the scriptures dealing with the worldly state and Liberation'-is the meanest among the learned. That Self-immolator, being devoid of any link with the traditional interpreters of the purport of the scriptures, misinterprets what is enjoined in the scriptures and imagines what is not spoken there, and thereby himself becoming deluded, befools others too. Hence, one who is not a knower of the traditional interpretation is to be ignored like a fool, though he may be versed in all the scriptures. As for the objection that, if God be one with the knower of the field, He will then become a mundane being, and that, if the knowers of the fields are one with God, then from the nonexistence of mundane beings will follow the absence of the mundane state, -these two objections have been refuted by admitting Knowledge and ignorance as having different characteristics. Objection: How? Reply: By saying that any defect imagined through ignorance does not affect the supreme Reality which is the substratum of that (imagination). In accordance with this an

illustration was cited that a desert is not made muddy by water in a mirage. Even the defect of the possibility of nonexistence of the mundange state, consequent on the nonexistence of individual souls, stands refuted by the explanation that the mundane state and the individual souls are imagined through ignorance. Objection: The defect of mundane existence in the knower of the field consists in his being possessed of ignorance. And sorrowfulness etc. which are its products are matters of direct experience. Reply: No, since whatever is known is an attribute of the field, therefore the knower-the knower of the field-cannot reasonably be tainted by the defects arising from it. Whatsoever blemish-not existing in the knower of the field-you attribute to It is logically an object of experience, and hence it is verily a quality of the field; not the quality of the knower of the field. Nor does the knower of the field become tainted thereby, because of knower cannot possibly have any conjunction with an object of knowledge. Should there be a conjunction, then there will be no possibility at all of its (the latter's) becoming a knowable. Oh! Sir, if being ignorant, sorrowful, etc. be qualities of the Self, how is it that they are directly perceived? Or how can they be qualities of the Knower of the field? If the conclusion be that

all that is known consititutes the field, and that the one who knows is verily the knower of the field, then, to say that being ignorant, sorrowful, etc.are the qualities of the knower of the field and that they are directly perceived is a contradictory statement having only ignorance as its basis. Here, (the opponent) asks: To whom does ignorance belong? (The answer is that) it belongs verily to him by whom it is experienced! Objection: In whom is it perceived? Reply: Here the answer is: It is pointless to ask, 'In whom is ignorance experienced?' Objection: How? Reply: If ignorance be perceived (by you), then you perceive its possessor as well. Moreover, when that possessor of ignorance is perceived it is not reasonable to ask, 'In whom is it perceived?' For, when an owner of cattle is seen, the question, 'To whom do the cattle belong', does not become meaningful. Objection: Well, is not the illustration dissimilar? Since, the cattle and their owner are directly perceived, their relation also is directly perceived. Hence the question is meaningless. Ignorance and its possessor are not directly perceived in that manner, in which case the question would have been meaningless. Reply: What will it matter to you if you know the relation of ignorance with a person who is not directly perceived as possessed

of ignorance? Opponent: Since ignorance is a source of evil, therefore it should be got rid of. Reply: He to whom ignorance belongs will get rid of it! Opponent: Indeed, ignorance belongs to myself. Reply: In that case, you know ignorance as also yourself who possess it? Opponent: I know, but not through direct perception. Reply: If you know through inference, then how is the connection (between yourself and ignorance) known? Surely it is not possible for you the knower to have at that time ['When you are knowing your own ignorance.'] the knowledge of the relation (of the Self) with ignorance which is an object of knowledge; ['After having perceived ignorance as an object of your knowledge, how can you who continue to be the knower cognize yourself as the knower of that ignorance? For this would lead to the contradiction of the same person becoming the subject and the object of cognition.'] because the cognizer is then engaged in cognizing ignorance as an object. Besides, there cannot be someone who is a (separate) cognizer of the relation between the knower and ignorance, and a separate cognition of that (relation), for this would lead to infinite regress. If the knower and the relation between the knower and the thing known be cognizable, then a separate cognizer has to be

imagined. Of him, again, another knower has to be imagined; of him again a separate cognizer would have to be imagined! Thus, an infinite regress be comes unavoidable. Again, whether the knowable be ignorance or anything else, a knowable is verily a knowable; similarly, even a knower is surely a knower; he does not become a knowable. And when this is so, [Since the knower cannot be known, therefore his relation with ignorance also cannot be known by himself or by anybody else] nothing of the cognizer-the knower of the field-is tainted by such defects as ignorance, sorrowfulness, etc. Objection: May it not be said that the (Self's) defect is surely this, that the field, which is full of defects, is cognized (by It)? Reply: No, because it is the Immutable, which is consciousness, by nature, that is figuratively spoken of as the cognizer. It is just like figuratively attributing the act of heating to fire merely because of its (natural) heat. Just as it has been shown here by the Lord Himself that identification with action, cause and effect are absent in the Self, and that action, cause, etc. are figuratively attributed to the Self owing to their having been superimposed (on It) through ignorance, so has it been shown by Him in various places: 'He who thinks of this One as the killer...' (2.19), 'While actions are being done in ever

way by the gunas of Nature' (3.27), 'The Omnipresent neither accepts anybody's sin...' (5.15), etc. It has been explained by us, too, in that very way, and in the following contexts also we shall explain accordingly. Objection: Well, in that case, if identification with action, cause and effect be naturally absent in the Self, and it they be superimpositions through ignorance, then it amounts to this that actions are meant for being undertaken only by the ignorant, not by the enlightened. Reply: It is true that is comes to this. This very fact we shall explain under the verse, 'Since it is not possible for one who holds on to a body...' (18.11). And, in the context dealing with the conclusion of the purport of the whole Scripture, we shall explain this elaborately under the verse, '...in brief indeed, O son of Kunti,...which is the supreme consummation of Knowledge' (ibid. 50) It is needless here to expatiate further, Hence we conclude. The next verse, '(Hear about)...what that field is,' etc., summarizing the purport of the chapter dealing with the 'field' taught in the verses begining from 'This body...'etc., is being presented. For it is proper to introduce briefly the subject-matter that is sought to be explained.

13.4 Hear from Me in brief about (all) that as to what that field is and how it is; what its changes

are, and from what cause arises what effect; and who He is, and what His powers are.

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13.4 Srnu, hear, i.e., having heard, understand; me, from Me, from My utterance; samasena, in brief; about (all) tat, that-the true nature of the field and the Knower of the field, as they have been described; as to yat, what; tat, that-tat stands for that which has been indicated as 'This body' (in verse 1); ksetram, field is, which has been referred to as 'this'; ca, and; yadrk, how it is along with its own qualities; yadvikari, what its changes are; ca, and; yatah, from what cause; arises yat, what effect (-arises is understood-); sah ca yah, and who He, the Knower of the field indicated above, is; ca, and; yat-prabhavah, what His powers are. Yat-probhavah is He who is possessed of the powers arising from the adjuncts. The word ca has been used (throughout) in the sense of and. For making the intellect of the hearer interested the Lord praises that true nature of the field and the Knower of the field which is intended to be taught:
13.5 It has been sung of in various ways by the Rsis, separately by the different kinds [The

different branches of Vedic texts.] of Vedic texts, and also by the rational and convicing sentences themselves which are indicatvie of and lead of Brahman.

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13.5 Gitam, It has been sung of, spoken of; bahudha, in various ways; rsibhih, by the Rsis, by Vasistha and others; sung prthak, separately; vividhaih, by the different kinds of; chandobhih, Vedic texts-chandas mean the Rg-veda etc; by them; ca, and; besides, hetumadbhih, by the rational; and viniscitaih, by the convincing, i.e. by those which are productive of certain knowledge-not by those which are in an ambiguous form; brahma-sutra-padaih eva, sentences themselves which are indicative of and lead to Brahman. Brahma-sutras are the sentences indicative of Brahman. They are called padani since Brahman is reached, known, through them. By them indeed has been sung the true nature of the field and the Knower of the field (-this is understood). The Self is verily known through such sentences as, 'The Self alone is to be meditated upon' (Br. 1.4.7), which are indicative of and lead to Brahman. To

Arjuna who had become interested as a result of the eulogy, the Lord says:

13.6 The great elements, egoism, intellect and the Unmanifest itself; the ten organs and the one, and the five objects of the senses;

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13.6 Mahabhutani, the great elements: Those elements which are great owing to their pervasion of all midifications, and which are subtle. As for the gross elements, they will be spoken of by the word indriya-gocarah, objects of the senses. Ahankarah, egoism, which is the source of the great elements and consists of the idea of 'I'. Buddhih, intellect, the source of egoism and consisting of the faculty of judgement; ca, and; its cause, the avyaktam eva, Unmanifest itself, the Undifferentiated, the power of God spoken of in, 'Maya of Mine...difficult to cross' (7.14). The word eva (itself) is used for singling out Prakrti (Nature). The Prakrti divided eightfold [The undifferentiated (avyakta), mahat, egoism and the five uncompunded subtle elements] is this much alone. The word ca (and) is used for joining the various

categories. The dasa, ten; indriyani, organs : The five, organs ear etc., which are called sense-organs since they produce perception, and the (other) five organs-organ of speech, hands, etc.-which are called motor-organs since they accomplish actions. They are ten. Ekam ca, and the one-which is that?- the mind, the eleventh, possessed of the power of thinking etc. (see fn. on p. 173). Ca, and; the panca, five; indriya-gacarah, objects of the senses-such objects as sound etc. The followers of the Sankhya call these which are such the twenty-four categories. Thereafter, the Lord now says that even those qualities which the Vaisesikas speak of as the attributes of the sould are certainly the attributes of the field, but not of the Knower of the field:

13.7 Desire, repulsion, happiness, sorrow, the aggregate (of body and organs), sentience, fortitude- this field, together with its modifications, has been spoken of briefly.

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13.7 Iccha, desire: Having experienced again an object of that kind which had given him the feeling of pleasure earlier, a man wants to have it under

the idea that it is a source of pleasure. That is this desire which is an attribute of the internal organ, and is the 'field' since it is an object of knowledge. So also dvesah, repulsion: Having experienced again an object of that kind which he had earlier felt as a cause of sorrow, he hates it. That is this repulsion, and it is surely the 'field' since it is an object of knowledge. Similarly, sukham, happiness- which is favourable, tranquil, having the quality of sattva-is the 'field' since it is an object of knowledge. Duhkham, sorrow-which is by nature adverse-, that, too, is the 'field' since it is a knowable. Sanghatah is the aggregate, the combination, of body and organs. Cetana, sentience, is a state of the internal organ, manifest in that aggregate like fire in a heated lump of iron, and pervaded by an essence in the form of a semblance of Consciousness of the Self. That too is the 'field' because it is an object of knowledge. Dhrtih, fortitude, by which are sustained the body and organs when they get exhausted-that too is the 'field' becuase it is an object of knowledge. Desire etc. have been selected as suggestive of all the qualities of the internal organ. The Lord concludes what has been said: Etat, this; ksetram, field; savikaram, together with its modifications beginning from mahat (buddhi); has been

samasena, briefly; udahrtam, spoken of. That 'field' which was referred to as, 'This body is called the field' (1), and is constituted by the aggregate of the constituents of the field has been explained in its different forms beginning from the great elements etc. ending with fortitude. The Knower of the field whose qualities are going to be described, and by realizing which Knower of the field along with His majesty Immortality follows-of Him, togehter with His attributes, the Lord Himself will narrate in the verse, 'I shall speak of that which is to be known' (12). But, for the present, the Lord enjoins the group of disciplines characterized as humility etc. which lead one to the knowledge of That (Knower of the field)-that group of humility etc. which are referred to by the word Knowledge since they lead to Knowledge, and owing to the existence of which one becomes appropriately competent for the realization of that Knowable, and being endued with which a monk is said to be steadfast in Knowledge:

13.8 Humility, unpretentiousness, non-injury, forbearance, sincerity, service of the teacher, cleanliness, steadiness, control of body and organs;

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13.8 Amanitvam, humility-the quality of a vain person is manitvam, boasting about oneself; the absence of that is amanitvam. Adambhitvam, unpretentiousness- proclaming one's own virtues is dambhitvam; the absence of that is adambhitvam. Ahimsa, non-injury, absence of cruely towards creatures; ksantih, for-bearance, remaining undisturbed when offened by others; arjavam, sincerity, uprightness, absence of crookedness; acarya-upasanam, service of the teacher, attending on the teacher who instructs in the disciplines for Liberation, through acts of service etc.; saucam, cleanliness-washing away the dirt from the body with earth and water, and internally, removing the 'dirt' of the mind such as attachment etc. by thinking of their opposites; sthairyam, steadiness, perseverance in the path to Liberation alone; atma-vinigrahah, control of the aggregate of body and organs which is referred to by the word 'self', but which is inimical to the Self; restricting only to the right path that (aggregate) which naturally strays away in all directions. Further,

13.9 Non-attachment with regard to objects of the senses, and also absence of egotism; seeing the evil in birth, death, old age, diseases and miseries;

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13.9 Vairagyam, non-attachment, the attitude of dispassion; indriya-arthesu, with regard to objects of the senses, viz sound etc., with regard to seen or unseen objects of enjoyment; eva ca, and also; anahankarah, absence of egotism, absence of pride; janma-mrtyu-jara-vyadhi-duhkha-dosa-anudarsanam, seeing the evil in birth, death, old age, diseases and miseries-seeing the evil in each one of them from 'birth' to 'miseries'. The evil in birth consists in lying in the womb and coming out of it; seeing, i.e. thinking, of it. Similarly, thinking of the evil in death; so also, seeing in old age the evil in the form of deprivation of intelligence, strength and vigour, and becoming an object of contempt. In the same way, thinking of the evil in diseases like headtache etc.; so also with regard to miseries arising from causes physical, natural and supernatural. Or, duhkha-dosa may mean the miseries themselves which are evil. Seeing, as before, that (evil in the form of miseries) in birth

etc.-birth is miserable, death is miserable, old age is miserable, diseases are miserable. Birth etc. are miserable because they cause misery; not that they are miseries in themselves. [Birth etc. are perceivable events, and as such are not miseries in themselves.] Thus, when one thinks of the evil in the form of miseries in birth etc. dispassion arises with regard to the pleasures in the body, organs and objects. From that follows the tendency of the organs towards the indwelling Self for the realization of the Self. The seeing of the evil in the form of misery in birth etc. is called Knowledge because it thus becomes a cuase of the rise of Knowledge. Moreover,

13.10 Non-attachment and absence of fondness with regard to sons, wives, homes, etc., and constant equanimity of the mind with regard to the attainment of the desirable and the undesirable;

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13.10 Asaktih, non-attachment-attachment means merely the kind for things arising from association; the absence of that is asaktih; and anabhisvangah, absence of fondness-abhisvangah, is in fact a

special kind of attachment consisting of the idea of self-identification; as for instance, thinking 'I myself am happy,' or, 'I am sorrowful,' when somebody else is happy or unhappy, and thinking 'I live', or, 'I shall die,' when some- body else lives or dies-With regard to what? In answer the Lord says: putra-dara-grhadisu, with regard to sons, wives, homes, etc. From the use of 'etc.' (it is understood that this fondness is) even with regard to others who are liked very much-retinue of sevants and so on. And since both these (absence of attachment and fondness) lead to Knowledge, therefore they are called Knowledge. And nityam, constant; sama-cittatvam, equanimity of mind, mental equipoise;-with regard to what?-ista-anista-upapattisu, the attainment of the desirable and the undesirable; mental equipoise with regard to them, always, without exception. One does not become happy on the attainment of the desirable, nor does he become angry on the attainment of the undesirable. And that constant equanimity of mind which is of this kind is Knowledge Further,

13.11 And unwavering devotion to Me with single-minded concentration; inclination to repair into a clean place; lack of delight in a crowd of people;

13.11 Ca, and; avyabhicarini, unwavering-not having any tendency to deviate; bhaktih, devotion; mayi, to Me, to God; ananya-yogena, with single-minded concentration, with undivided concentration-ananyayogah is the decisive, unswerving conviction of this kind: 'There is none superior to Lord Vasudeva, and hence He alone is our Goal'; adoration with that. That too is Knowledge. Vivikta-desa-sevitvam, inclination to repair into a clean place-a place (desa) naturally free (vivikta) or made free from impurity etc. and snakes, tigers, etc.; or, place made solitary (vivikta) by being situated in a forest, on a bank of a river, or in a temple; one who is inclined to seek such a place is vivikta-desa-sevi, and the abstract form of that is vivikta-desa-sevitvam. Since the mind becomes calm in places that are indeed pure (or solitary), therefore meditation on the Self etc. occurs in pure (or solitary) places. Hence the inclination to retire into clean (or solitary) places is called Knowledge. Aratih, lack of delight, not being happy; jana-samadi, in crowd of people-an assemblage, a multitude of people without culture, lacking in purity and immodest-, (but) not (so) in a

gathering of pure and modest persons since that is conducive to Knowledge. Hence, lack of delight in an assembly of common people is Knowledge since it leads to Knowledge. Besides,

13.12 Steadfastness in the knowledge of the Self, contemplation on the Goal of the knowledge of Reality-this is spoken of as Knowledge. Ignorance is that which is other than this.

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13.12 Adhyatma-jnana-nityatvam, steadfastness in the knowledge of the Self: adhyatma-jnanam is the knowledge of the Self, etc.; constant dwelling in that is nityatvam. Tattva-jnanartha-darsanam, contemplating on the Goal of the knowledge of Reality: Tattva-jnanam is that (realization of Truth) which arises from the fruition of application to the disciplines like humility etc. which are the means to knowledge. Its Goal (artha) is Liberation, the cessation of mundane existence. Contemplation (darsana) on that is tattva-jnana-artha-darsanam. For, when one engages in contemplation on the result of the knowledge of Reality, one gets the urge to undertake the disciplines which are its

means. Etat, this-those that have been stated from 'humility' etc. to 'contemplation on the Goal of the knowledge of Reality'; proktam, is spoken of; iti, as; jnanam, Knowledge, because they are meant to lead one to Knowledge. Ajnanam, ignorance; is yat, that which is; anyatha, other; atah, than this-what has been stated above. Contrarily, arrogance, pretentiousness, cruelty, revenge, insincerity, etc. are to be known as ignorance so that, since they are the cause of the origination of worldly existence, they can be avoided. To the question as to what is to be known through the aforesaid Knowledge, the Lord says, 'I shall speak of that which is to be known,' etc. Objection: Do not humility etc. constitute yama and niyama [See fn. on p. 239.-Tr.]? The Knowable is not known through them. For humility etc. are not seen to determine the nature of anything. Moreover, everywhere it is observed that whatever knowledge reveals its own object, that itself ascertains the nature of that object of knowledge (the knowable). Indeed, nothing else is known through a knowledge concerning some other object. As for instance, fire is not known through the knowledge of a pot. Reply: This is not a defect, for we have said that they are called 'Knowledge' because they lead one to Knowledge,

and because they are auxiliary causes of Knowledge.

13.13 I shall speak of that which is to be known, by realizing which one attains Immortality. The supreme Brahman is without any beginning. That is called neither being nor non-being.

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13.13 Pravaksyami, I shall speak of, fully describe just as it is; tat, that; yat, which; is jenyam, to be known. In order to interest the hearer through inducement, the Lord speaks of what its result is: Jnatva, by realizing; yat, which Knowable; asnute, one attains; amrtam, Immortality, i.e.; he does not die again. Anadimat, without beginning-one having a beginning (adi) is adimat; one not having a beginning is anadimat. What is that? The param, supreme, unsurpassable; brahma, Brahman, which is under discussion as the Knowable. Here, some split up the phrase anadimatparam as anadi and matparam because, if the word anadimat is taken as a Bahuvrihi compound, ['That which has no (a), beginning (adi) is anadi.' Matup is used to denote possession. Since the idea of possession is a already

implied in anadi, therefore matup, if added after it, becomes redundant.] then the suffix mat (matup) becomes redundant, which is undesirable. And they show a distintive meaning: (Brahman is anadi, beginningless, and is) matparam, that of which I am the supreme (para) power called Vasudeva. Trully, the redundance could be avoided in this way if that meanig were possible. But that meaning is not possible, because what is intended is to make Brahman known only through a negation of all attributes by saying, 'It is called neither being nor non-being.' It is contradictory to show a possession of a distinctive power and to negate attributes. Therefore, although matup and a bahuvrihi compound convey the same meaning of 'possession', its (matup's) use is for completing the verse. [The Commentator accepts anadimat as a nan-tatpurusa compund. If, however, the Bahuvrihi is insisted on, then the mat after anadi should be taken as completing the number of syllables needed for versification. So, nat need not be compounded with param.] Having aroused an interest through inducement by saying, 'The Knowable which has Immortality as its result is beeing spoken of by Me,' the Lord says: Tat, that Knowable; ucyate, is called; na sat, neither being; nor is it called asat, non-being. Objection: After

strongly girding up the loins and declaring with a loud voice, 'I shall speak of the Knowable,' is it not incongruous to say, 'That is called neither being nor non-being'? Reply: No. What has been said is surely consistent. Objection: How? Reply: For in all the Upanisads, the Knowable, i.e. Brahman, has been indicated only by negation of all attributes- 'Not this, not this' (Br. 4.4.22), 'Not gross, not subtle' (op. cit. 3.3.8), etc.; but not as 'That is this', for It is beyond speech. Objection: Is it not that a thing which cannot be expressed by the word 'being' does not exist? Like-wise, if the Knowable cannot be expressed by the word 'being', It does not exist. And it is contradictory to say, 'It is the Knowable', and 'It cannot be expressed by the word "being".' Counter-objection: As to that, no that It does not exist, because It is not the object of the idea, 'It is non-being.' Objection: Do not all cognitions verily involve the idea of being or non-being? This being so, the Knowable should either be an object of a cognition involving the idea of existence, or it should be an object of a cognition involving the idea of non-existence. Reply: No, because, by virtue of Its being super-sensuous, It is not an object of cognition involving either, of the two ideas. Indeed, any object perceivable by the senses, such as pot etc., can be either an object of

cognition involving the idea of existence, or it can be an object of cognition involving the idea of non-existence. But this Knowable, being supersensuous and known from the scriptures, which are the sole means of (Its) knowledge, is not, like pot etc., an object of cognition involving either of the two ideas. Therefore It is called neither being nor non-being. As for your objection that it is contradictory to say, 'It is the Knowable, but it is neither called being nor non-being,'-it is not contradictory; for the Upanisad says, 'That (Brahman) is surely different from the known and, again, It is above the unknown' (Ke. 1.4). Objection: May it not be that even the Upanisad is contradictory in its meaning? May it not be (contradictory) as it is when, after beginning with the topic of a shed for a sacrifice, [Cf. 'Pracinavamsam karoti, he constructs (i.e. shall construct) (the sacrificial shed) with its supporting beam turned east-ward' (Tai, Sam.; also see Sanskrit-English Dictionary, Monier Williams).-Tr.] it is said, 'Who indeed knows whether there exists anything in the other world or not!' (Tai. Sam. 6.1.1)? Reply: No, since the Upanisad speaking of something that is different from the known and the unknown is meant for establishing an entity that must be realized. [The Upanisadic text is not to be rejected on the ground that it is paradoxical, for it

is meant to present Brahman as indentical with one's own inmost Self.] But, '...whether there exists anything in the other world,' etc. is merely an arthavada [See note on p. 40. Here, the passage, '...whether there exists...,' etc. is to be interpreted as an arthavada emphasizing, the need of raising a shed, irrespective of any other consideration.-Tr.] connected with an injunction. From reason who it follows that Brahman cannot be expressed by such words as being, non-being, etc. For, every word used for expressing an object, when heard by listeners, makes them understand its meaning through the comprehension of its significance with the help of genus, action, quality and relation; not in any other way, because that is not a matter of experience. To illustrate this: a cow, or a horse, etc. (is comprehended) through genus; cooking or reading, through action; white or black, through quality; a rich person or an owner of cows, through relation. But Brahman does not belong to any genus. Hence it is not expressible by words like 'being' etc.; neither is It possessed of any qualitity with the help of which It could be expressed through qualifying words, for It is free from qualities; nor can It be expressed by a word implying action, It being free from actions-which accords with the Upanisadic text, 'Partless,

actionless, calm' (Sv. 6.19). Nor has It any relation, since It is one, non-dual, not an object of the senses, and It is the Self. Therefore it is logical that It cannot be expressed by any word. And this follows from such Upanisadic texts as, 'From which, words trun back' (Tai. 2.4.1), etc. Therefore it is logical that It cannot be expressed by any word. And this follows from such Upanisadic texts as, 'From which, words turn back' (Tai. 2.4.1), etc. Since the Knowable (Brahman) is not an object of the word or thought of 'being', there arises the apprehension of Its nonexistence. Hence, for dispelling that apprehension by establishing Its existence with the help of the adjuncts in the form of the organs of all creatures, the Lord says:

13.14 That (Knowable), which has hands and feet everwhere, which has eyes, heads and mouths everywhere, which has ears everywhere, exists in creatures by pervading them all.

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13.14 Tat, That-the Knowable; sarvatah-pani-padam, which has hands and feet everywhere-. The existence of the Knower of the field is revealed

through th adjuncts in the form of the organs of all creatures. And the Knower of the field is spoken of as such because of the limiting adjuncts of the field. The field, too, is diversely differentiated as hands, feet, etc. All diversity in the Knower of the field, caused by the differences in the adjunct-the field-, is certainly unreal. Hence, by denying it, the nature of the Knowable has been stated, in, 'That is called neither being nor non-being.' Although the unreal form is caused by the limiting adjuncts, still, for the comprehension of Its existence it is said, '(It) has hands and feet everywhere, etc., by assuming this as a quality of the Knowable. Thus, as is well known, there is saying of the people versed in tradition, 'The Transcendental is described with the help of superimposition and its refutation'. Everywhere the hands, feet, etc., which are perceived as limbs of all bodies, perform, their duties due to the presence of the power of the Knowable (Brahman). Thus the grounds for the inference of the existence of the Knowable are metaphorically spoken of as belonging to the Knowable. The others have to be explained similarly. That Knowable has hands and feet everwhere. That which has eyes, heads, and mouths everywhere is sarvatoksi-siro-mukham. That which has ears every-where is sarvatah-

srutimat: sruti means the organs of hearing; that which has it is sruti-mat. Tisthati, It exists, remains established; loke, in the multititude of creatures; avrtya, by pervading; sarvam, them all. With this purpose is view, that as a result of the superimposition of the organs like hands, feet, etc., which are adjuncts, there may not be the misconception that the Knowable is possessed of them (adjuncts), the (next) verse is begun:

13.15 Shining through the functions of all the organs, (yet) devoid of all the organs; unattached, and verily the supporter of all; without quality, and the perceiver of qualities;

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13.15 Sarvendriya-guna-abhasam, shining through the functions of all the organs: By the use of the words all the organs are understood ears etc., known as the sense-organs and motor-organs, as also the internal organs-the intellect and the mind, for they are equally the limiting adjuncts of the Knowable. Besides, the organs of hearing etc. become the limiting adjuncts from the very fact of the internal organ becoming so. Hence, the

Knowable gets expressed through determination, thinking, hearing, speaking, etc. that are the functions of all the organs, internal and external, which are the limiting adjuncts. In this way, It is manifest through the functions of all the organs. The idea is that, that Knowable appears to be as though active owing to the functions of all the organs, as it is said in the Upanisadic text, 'It thinks, as it were, and shakes, as it were' (Br. 4.3.7). For that reason, again, is It not perceived as being actually active? In answer the Lord says: It is sarva-indriya-varitam, devoid of all the organs, i.e. bereft of all the instruments of action. Hence the Knowable is not active through the functioning of the instruments of action. As for the Upanisadic verse, 'Without hands and feet He moves swiftly and grasps; without eyes He sees, without ears He hears' (Sv. 3.19), etc.-that is meant for showing that that Knowable has the power of adapting Itself to the functions of all the organs which are Its limiting adjuncts; but it is not meant to show that It really has such activity as moving fast etc. The meaning of that verse is like that of the Vedic text, 'The blind one discoverd a gem' (Tai, Ar. 1.11). [This is an artha-veda (see note on p.530), which is not to be taken literally but interpreted in accordance with the context.] Since the Knowable

is devoid of all the instruments of actions, therefore It is asaktam, unattached, devoid of all associations. Although It is of this kind, yet it is ca eva, also verily; the sarva-bhrt, supporter of all. Indeed, everything has existence as its basis, because the idea of 'existence' is present everywhere. Verily, even mirage etc. do not occur without some basis. Therefore, It is sarva-bhrt, the supporter of all-It upholds everything. There can be this other organs as well for the realization of the existence of the Knowable: Nirgunam, without quality-the qualities are sattva, rajas and tamas; that Knowable is free from them; and yet It is the guna-bhoktr, perceiver of qualities; i.e., that Knowable is the enjoyer and experiencer of the qualities, sattva, rajas and tamas, which, assuming the forms of sound etc., transform them-selves into happiness, sorrow, delusion, etc. Further,

13.16 Existing outside and inside all beings; moving as well as non-moving, It is incomprehensible due to subtleness. So also, It is far away, and yet near.

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13.16 Existing, bahih, outside- the word bahih is used with reference to the body including the skin, which is misconceived through ignorance to be the Self, and which is itself taken as the boundary. Similarly, the word antah, inside, is used with reference to the indwelling Self, making the body itself as the boundary. When 'outside' and 'inside' are used, there may arise the contingency of the nonexistence of That in the middle. Hence this is said: acaram caram eva ca, moving as well as not moving-even that which appears as the body, moving or not moving, is nothing but the Knowable, in the same way as the appearance of a snake on a rope (is nothing but the rope). In all empirical things, moving as also non-moving, be the Knowable, why should It not be known by all as such? In answer it is said: It is true that It shines through everything; still it is subtle like space. Therefore, although It is the Knowable, tat, It; is avijneyam, incomprehensible to the ignorant people; suksmatvat, due to Its intrinsic subtleness. But to the enlightened It is ever known from the valid means of knowledge such as (the texts), 'All this is verily the Self' (Ch. 7.25.2), 'Brahman alone is all this' (Nr. Ut.7), etc. It is durastham, far away, since, to the unenlightened, It is unattainable even

in millions of years. And tat, That; is antike, near, since It is the Self of the enlightened.

13.17 And the Knowable, though undivided, appears to be existing as divided in all beings, and It is the sustainer of all beings as also the devourer and originator.

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13.17 And further, tat, that; jneyam, Knowable; though avibhaktam, undivided, remaining the same in all beings like space; iva sthitam, appears to be existing; as vibhaktam, divided; bhutesu, in all beings, because It is perceived as existing in the bodies themselves. And just as a rope etc. are with regard to a snake etc. That are falsely imagined, similarly that Knowable is bhutabhartr, the sustainer of all beings, sinced It sustains all during the period of their existence; grasisnu, the devourer, at the time of dissolution; and prabhavisnu, the originator, at the time of creation. Further, it the Knowable is not perceived though existing everywhere, then It is darkness? Not! What then?

13.18 That is the Light even of the lights; It is spoken of as beyond darkness. It is Knowledge, the Knowable, and the Known. It exists specially [A variant reading is dhisthitam.-Tr.] in the hearts of all.

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13.18 Tat, that Knowable; is the jyotih, Light; api, even; jyotisam, of the lights-of the sun etc. For the lights like the sun etc. shine because they are enkindled by the light of consciousness of the Self, as is known from Upanisadic texts like, 'Illumined by whose light the sun shines' (Tai. Br. 3.12.9.7), 'By Its light all this shines variously' (Sv. 6.14), and from the Smrti also, as here (in the Gita) itself: 'That light in the sun...' (15.12), etc. It is ucyate, spoken of as; param, beyond, untouched by; tamasah, darkness; ignorance. For cheering up anyone who may become disheartened by thinking that Knowledge etc. is difficult to attain, the Lord says: It is jnanam, Knowledge-humility etc. (verse 7, etc.); jneyam, the Knowable, which has been spoken of in, 'I shall speak of that which is to be known' (12); and jnana-gamyam, the Known. The Knowable itself is referred to as jnanagamyam,

when after being known, It becomes the result of Knowledge. But when It is an object to be known, It is called jneyam. All these three which are such, visthitam, specially exist; hrdi, in the hearts, in the intellects; sarvasya, of all, of all creatures. For these three are, indeed, perceived there. This verse is begun for concluding the topic under discussion:

13.19 Thus has been spoken of in brief the field as also Knowledge and the Knowable. By understanding this My devotee becomes qualified for My state.

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13.19 Iti, thus; uktam, has been spoken-commencing from 'I shall speak of that which is to be known' (12) and ending with 'It is spoken of as beyond darkness' (17); samasatah, in brief; the ksetram, field -beginning with the 'great elements' and ending with 'for titude' (5,6); tatha, as also; jnanam, Knowledge-beginning from 'humility' (7) and ending with 'contemplation on the Goal of the knowledge of Reality' (11); and the jneyam, Knowable. All this has been stated by way of summarizing the purport of the Vedas and the

Gita. Who is fit for this true knowledge? The answer is: madbhaktah, My devotee, who attributes the fact of being the Self of all to Me who am God, Vasudeva, the Omniscient, the supreme Teacher, (and) whose conviction has been saturated with the idea that whatever he sees, hears or touches, all that verily is Lord Vasudeva. Vijnaya, by understanding; etat, this, the aforesaid true knowledge; he upa-padyate, becomes qualified; mad-bhavaya, for My State (bhava) -the State of being the supreme Self; for that State of Mine. He attains Liberation. There in the Seventh Chapter have been presented the two aspects [Cf. 15.16-18.] of God, viz the higher and the lower, characterized as the field and the Knower of the field. And it has also been said, '(Understand thus) that all things have these as their source' (7.6). The explanation as to how creatures have the two aspects, the field and the Knower of the field, as their source is now being stated:

13.20 Know both Nature and also the individual soul [Prakrti is sometimes translated as matter, and purusa as spirit.-Tr.] to be verily without beginning; know the modifications as also the qualities as born of Nature.

13.20 Viddhi, know; ubhau, both; prakrtim Nature; and also the purusam, individual soul;-these two; Nature and the soul. the aspects of God-to be api, verily; anadi, without beginning. Those two that have no beginning (adi), are anadi. Since the godhood of God is eternal, therefore it is logical that even His aspects also should have eternality. For God's god-hood consists verily in having the two aspects. Those two aspects through which God becomes the cause of creation, continuance and dissolution of the Universe, and which are beginningless, are the sources of mundane existence. Some interpret the phrase anadi in the tatpurusa [Tatpurusa: Name of a class of compounds in which the first member determines the sense of the other members, or in which the last member is defined or qualified by the first, without losing its original independence.-V.S.A.] sense of na adi, not primeval (not cause). (According to them) thereby indeed is established the causality of God. Again, if Nature and soul themselves be eternal, the mundane existence would surely be their creation, and the causality of the mundane existence would not be God's. That is wrong

because, there being nothing to rule over before the emergence of Nature and soul, there will arise the contingency of God ceasing to be God! And if the mundane state be uncaused [Uncaused, i.e. not caused by Nature and soul, but by God independently of those two aspects.] there arises the contingency of the absence of Liberation, [If God were. Himself the sole cause of mundane existence, independently of His two aspects, then it would be endless because there would be nothing to prevent liberated souls from being put under bondage again.] the scriptures becoming useless, and the absence of bondage and freedom. On the other hand, all these become justifiable if God and the two aspects be eternal. How? Viddhi, know; the vikaran, modifications that will be spoken of- the intellect etc., the body and the organs; ca eva, as also; gunan, the qualities (sattva etc.)-manifest in the form of the mental states of happiness, sorrow and attachment; as prakriti-sambhavan, born of Nature. Nature, Maya, is the power of God, which is the cause of the modifications and which consists of the three qualities. Those modifications and qualities, which have that Nature as their source,- know those modifications and qualities as 'born of Nature', as transformations of Nature. Which

again, are those modifications and qualities born of Nature?

13.21 With regard to the source of body and organs, Nature is said to be the cause. The soul is the cause so far as enjoyership of happiness and sorrow is concerned.

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13.21 Karya-karana-kartrtve, with regard to the source of body and organs: Karya is the body, and karana are the thirteen [Five sense organs, five motor organs, mind, intellect and ego.] organs existing in it. Here, by the word karya are understood the aforesaid elements that produce the body as also the objects which are modifications born of Nature. And since the qualities-which are born of Nature and manifest themselves as happiness, sorrow and delusion-are dependent on the organs, (therefore) they are implied by the word karana, organs. The kartrtvam, (lit) agentship, with regard to these body and organs consists in being the source of the body and organs. With regard to this source of the body and organs, prakrtih, Nature; ucyate, is said

to be; the hetuh, cause, in the sense of being the originator. Thus, by virtue of being the source of body and organs, Nature is the cause of mundane existence. Even if the reading be karya-karana-kartrtva, karya (effect, modification) will mean anything that is the transformation of something; and karana (cause) will be that which becomes transformed. So the meaning of the compund will be: 'with regard to the source of the effect and the cause'. Or, karya means the sixteen [The eleven organs (five sensory, five motor, and mind) and the five objects (sound etc.).] modificaitons, and karana means the seven [Mahat, egoism, and the five subtle elements.] transformations of Nature. They themselves are called effect and cuase. So far as the agentship with regard to these is concerned Nature is said to be the cause, because of the same reason of being their originator. As to how the soul can be the cause of mundane existence is being stated: Purusah, the soul, the empirical being, the knower of the field-all these are synonymous; is the hetuh, cause; bhoktrtve, so far as enjoyership, the fact of being the perceiver; sukha-duhkhanam, of happiness and sorrow-which are objects of experience, is concerned. How, again, is it asserted with respect to Nature and soul that, they are the causes of mundane existence by virtue of this fact

of their (respectively) being the source of body and organs, and the perceiver of happiness and sorrow? As to this the answer is being stated: How can there be any mundane existence if there be no modification of Nature in the form of body and organs, happiness and sorrow, and cause and effect, and there be no soul, the conscious being, to experience them? On the other hand, there can be mundane existence when there is a contact, in the form of ignorance, between Nature-modified in the form of body and organs, and cause and effect as an object of experience and the soul opposed to it as the experiencer. Therefore it was reasonable to have said that, Nature and soul become the cause of mundane existence by (respectively) becoming the originators of the body and organs, and the perceiver of happiness and sorrow. What again is this that is called worldly existence? Worldly existence consists in the experience of happiness and sorrow; and the state of mundane existence of the soul consists in its being the experiencer of happiness and sorrow. It has been asserted that the state of mundane existence of the soul consists in its being the experiencer of happiness and sorrow. How does it come about? This is being answered:
13.22 Since the soul is seated in Nature, therefore it experiences the qualities born of Nature. Contact

with the qualities is the cause of its births in good and evil wombs.

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13.22 Hi, since; purusah, the soul, the experiencer; is prakrtisthah, seated in Nature, which is characterized as ignorance and gets transformed into body and organs, i.e., (since the soul) has become identified with Nature; therefore, bhunkte, [Bhunkte, lit. enjoys, here means 'experiences'.-Tr.] it enjoys, i.e. experiences; gunan, the qualities-manifest as happiness, sorrow and delusion; prakrtijan, born of Nature, thinking thus, 'I am happy, sorrowful, deluded, learned.' Even though ignorance continues as a cause, still the main cause of worldly existence, of birth, is the contact, the self-identification, with the qualities-happiness,sorrow, and delusion-when they are experienced, as is affirmed by the Upanisadic text, 'What it desires, it resolves' (Br. 4.4.5) [See Sankaracarya's Comm. on this.-Tr.]. That very fact is stated here: Gunasangah, contact with the qualities; is karanam, the cause; asya, of its, the soul's, the experiencer's; sad-asad-yoni-janmasu, births in good and evil wombs. Self-identification

with the qualities is the cause of the experience of births in good and evil wombs. Or the meaning is, 'Self-identification with the qualities is the cause or its worldly existence through birth in good and evil wombs,' where the words 'of worldly existence' have to be supplied. The good wombs are he wombs of gods and others; evil wombs are the wombs of gods and others; evil wombs are the wombs of beasts etc. From the force of the context it is to be understood that there is no contradiction in including even human wombs among 'good and evil wombs'. It amounts to saying that ignorance-called 'being seated in Nature'-and the contact with. i.e. the desire for, the qualities are the causes of worldly existence. And this is said so that they can be avoided. And in the scripture Gita it is a well-known fact that knowledge and dispassion, accompanied with renunciation, are the causes of removing this (ignorance and self-identification with the qualities). That knowledge about the field and the Knower of the field, too, has been presented earlier. This has also been said in, '...by realizing which one attains Immortality' (12), etc., through the process of refutation of elements alien (to the Self) and superimposition of qualities belonging to others (that are not the Self). [Verse 12 deals with the refutation of alien elements, and

vere 13 with the superimposition of qualities belonging to others.] A direct presentation is again being made of that (knowledge) itself:

13.23 He who is the Witness, the Permitter, the Sustainer, the Experiencer, the great Lord, and who is also spoken of as the transcendental Self is the supreme Person in this body.

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13.23 He who is the upadrasta, Witness, who while staying nearby does not Himself become involved: As when the priests and the performer of a sacrifice remain engaged in duties connected with the sacrifice, there is another (called Brahma) remaining nearby who is unengaged, is versed in the science of sacrifices and witnesses the merit or demerit of the activities of the priest and the performer of the sacrifice, similarly, He who is not engaged in the activities of and is different from the body and organs, who has characteristics other than theirs, and is the proximate (upa) observer (drasta) of the body and organs engaged in their duties, is the upa-drasta. Or: The observers are the body, eyes, mind, intellect and the soul. Of them

the body is the external observer. Proceeding inwards from that (body), the Self is the inmost as also the proximate observer, compared with which there is no other higher and inner observer. The Self, because of being the most proximate observer, is the upadrasta. Or, It is the upadrasta since, like the non-looker of a sarifice, It witness everything. And He is the anu-manta, Permitter: Anumananam, approval, means satisfaction with those performers (viz body and organs) as also their perfomances. The agent of that (approval) is the anumanta. Or, He is the anumanta since, even though Himself not engaged in the activities of the body and organs, He appears to be favourably disposed towards and engaged in them. Or, He is the anumanta because, when the body and organs are engaged in their own functions, He remains as a witness and never dissuades them. It is the bharta, Sustainer: Bharanam means the continuance in their own state of the body, organs, mind and intellect, which reflect consciousness and have become aggregated owing to the need of serving the purpose [Viz enjoyment, or Liberation.-Tr.] of some other entity, viz the conscious Self. And that (continuance) is verily due to the consciousness that is the Self. In this sense the Self is said to be the Sustainer. It is the bhokta,

Experiencer: As heat is by fire, similarly, the experiences of the intellect-in the form of happiness, sorrow and delusion in relation to all objects-, when born as though permeated by the consciousness that is the Self, are manifested differently by the Self which is of the nature of eternal Consciousness. In this sense the Self is said to be the Experiencer. He is maheswarah, the great God, because, as the Self of all and independent, He is the great Ruler. He is paramatma, the transcendental Self, because He is the Self which has the characteristics of being the supreme Witness etc. of (all) those-beginning from the body and ending with the intellect-which are imagined through ignorance to be the indwelling Self. He is api ca, also; uktah, spoken of, referred to, in the Upanisads; iti, as, with the words; 'He is the indwelling One, the paramatma, the transcendental Self.' [Ast reads atah in place of antah. So the translation of the sentence will be: Therefore He is also referred to as the transcendental Self in the Upanisads.-Tr.] Where is He? The parah, suprem; purusah, Person, who is higher than the Unmanifest and who will be spoken of in, 'But different is the supreme Person who is spoken of as the transcendental Self' (15.17); is asmin, in this; dehe, body. What has been

presented in, '...also understand Me to be the Knower of the field' (2), has been explained and conclude.

13.24 He who knows thus the Person and Nature along with the qualities will not be born again, in whatever way he may live.

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13.24 Sah yah, he who; vetti, knows, in the manner described; the purusam, Person, that Self possessed of the characteristics stated above, as 'I myself (am That)'; and knows prakrtim, Nature as described above, which is characterized as ignorance; to have been eradicated by Knowledge, saha, along with; gunaih, the qualities which are its modifications; na abhijayate, will not be born; bhuyah, again-after the fall of this body of the man of realization, he does not become born again for (taking) another body, i.e. he does not take up another body; sarvatha api, in whatever way; vartamanah, he may live. From the word api it is understood that, it goes without saying that one who is firm in his own duty is not reborn. Objection: Though it has been said that there is absence of rebirth after the

dawn of Knowledge, still is not illogical that actions done (in the present life) before the rise of Knowledge and those done subsequently, as also those done in the many past lives, should be destroyed without yielding their results? Hence there should be three births! For destruction of acquired merit is not logical, to the same extent as actions that have produced the present birth and are yielding their proper results (cannot be destroyed). Besides, it is not understood that actions have distinctions [Since all actions arise from ignorance, they are on the same level so far so they are opposed to Knowledge; i.e., there can be no such distinction among actions as 'those which have started yielding results' and 'those that have not'.]. Therefore, the actions of the three kinds, without exception, will produce three births or they all collectively will produce one birth. Otherwise, if the acquired merits become destroyed, it will lead to loss of faith everywhere as well as to the purposelessness of scriptures. Therefore it has been illogical to say, 'he will not be born again.' Reply: No, for the burning away of all the actions of the man of knowledge has been stated in hundreds of Upanisadic texts such as: 'And all one's actions become dissipated' (Mu. 2.2.8); 'Anyone who knows (that supreme)

Brahman, becomes Brahman' (op. cit. 3.2.9); 'For him the delay is for so long only (as he does not become freed)' (Ch. 6.14.2); 'As the fibres at the tip of a blade of reed (become completely burnt...,' so) all actions 'get completely burnt' (op. cit. 5.24.3). Here too the burning of all actions has been stated in, 'as a blazing fire reduces pieces of wood to ashes,...'etc. (4.37), and He will also say so (later) [See 18.66: 'I shall free you from all sins,' etc.-Tr.]. This accords with reason also. Verily, actions, which arise from the seed of evils [Klesas, evils-see note under 8.19-Tr.] like ignorance and desires, germinate the sprout of rebirth. Here also it has been said by the Lord in various places that actions which are associated with egoism and desire for results bear fruits, not the others. And there is also the verse: 'As seeds burnt by fire do not germinate, so also the Self does not acquire another body due to evils that have been burnt by Knowledge (cf. Mbh. Va. 199. 107). Objection: It may be granted for the present that actions performed after the rise of Knowledge are burnt by Knowledge, since they coexist with Knowledge. But the burning away of actions done in this life prior to the rise of Knowledge and those done in the many past lives is not reasonable. Reply: No, because of the qualification, 'all actions' (4.37). Objection: May it

not be that 'all actions' means those that are undertaken after Illumination? Reply: No, for there is no reason for the restriction (of the meaning). On the other hand, as for the statement, 'just as actions that have produced the present birth and are already active in producing their results do not get dissipated even after Illumination, similarly it is not reasonable that actions which have not commenced producing their results should get dissipated,'-that is wrong. Objection: Why? Reply: Since they have already begun producing results, like an arrow that has been shot: As an arrow, freed earlier from a bow for hitting a target, even after piercing through the target comes to a stop only after falling down as a result of the dissipation of its initial momentum, similarly, actions that produced the (present) body verily continue, even after fulfilling the purpose of maintaining the body, to exist as before until the dissipation of their inherent tendencies. But, as that very arrow, when it has not acquired the momentum, needed for action, when it has not been shot even though fixed on the bow, can be withdrawn, similarly, actions which have not begun yielding their results may be rendered unproductive by Knowledge, even while existing in their receptacle. [The internal organ bearing the reflection of Consciousness.] Hence, it

is established that , it has been reasonable to state that on the fall of the present body of an enlightened person, 'He is not born again.' Here are being presented these meditation etc. which are the alternative means for the realization of the Self:

13.25 Through meditation some realize the Self in (their) intellect with the help of the internal organ; others through Sankhya-yoga, and others through Karma-yoga.

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13.25 Dhyanena, through meditation: Meditation means contemplation (on the Self) after withdrawing into the mind with concentration the organs of hearing etc. from the objects like sound etc., and then withdrawing the mind into the indwelling conscious Self. Thus, from the citation of such illustrations as, 'the crane meditates, as it were, 'the earth meditates, as it were; the mountains meditate, as it were' (Ch. 7.6.1), it follows that meditation is a constant and uninterrupted current of thought like a line of pouring oil. Through that meditation, kecit, some yogis; pasyanti, realize; the indwelling conscious

atmanam, Self; atmani, in (their) intellect; atmana, with the help of the internal organ that has been purified by meditation. Anye, others; sankhyena yogena, through Sankhya-yoga: Sankhya means thinking, 'These qualities, viz sattva, rajas and tamas, are objects of my perception; I am the Self, distinct from them, a witness of their functions, eternal and different from the qualities.' This Sankhya is Yoga. [By Sankhya is meant that knowledge which arises from the foregoing reflection. This knowledge is itself called Yoga (concentration of mind) inasmuch as it is similar to Yoga in leading to the realization of the Self.] Through that they realize the Self with the help of the internal organ. This is how it is to be construed. And anye, others; karma-yogena, through Karma-yoga-action itself being the Yoga: Action performed with the idea of dedication to God is figuratively called Yoga since it leads to Yoga. (others realize) with the help of that (action), through purification of the mind and rise of Knowledge. [The best among the yogis are competent for meditation (dhyana); the modiocre for reflection (Sankhya); and the lowest for Karma-yoga.]

13.26 Others, agian, who do not know thus, take to thinking after hearing from others; they, too, who are devoted to hearing, certainly overcome death.

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13.26 Anye tu, others again; ajanantah, who do not know the Self as described above; evam, thus, even in one of these alternative ways; upasate, take to thinking, take to reflection, being imbued with faith; srutva, after hearing; anyebhyah, from others, from the teachers, having been told, 'Think only of this.' Te api ca, they, too; sruti-parayanah, who are devoted to hearing, to whom hearing is the supreme course, the best discipline for starting on the path to Liberation, i.e., those who, themselves lacking in discrimination, accept only others' advice as most authoritative; eva, certainly; ati-taranti, overcome; mrtyum, death, i.e. the mundane existence which is fraught with death. The implication is; It goes without saying that those discriminating people who are idenpendent in the application of the valid means of knowledge, cross over death. That the knowledge of the identity of the Knower of the field and God leads to Liberation has been stated in, '...by realizing

which one attains Immortality' (12). For what reason is it so? To point out that reason the (next) verse is begun:

13.27 O scion of the Bharata dynasty, whatever object, moving or non-moving, comes into being, know that to be from the association of the field and the Knower of the field!

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13.27 Bharatarsabha, O scion of the Bharata dynasty; yavat kincit, whatever; sattvam, object;-as to whether they are without exception the Lord says-sthavara-jangamam, moving or non-moving; sanjayate, comes into being; viddhi, know; tat, that; as originating ksetra-ksetrajna-samyogat, from the association of the field and the Knower of the field. Objection: What, again, is meant by this 'association of the field and the Knower of the field'? Since the Knower of the field is partless like space, therefore Its conjunction with the field cannot be a kind of relationship like coming together of a rope and a pot through the contact of their parts. Nor can it be an intimate and inseparable relation as between a thread and a

cloth, since it is not admitted that the field and the Knower of the field are mutually related by way of being cause and effect. Reply: The answer is: The association of the field and the Knower of the field-which are the object and the subject, respectively, and are of different natures-is in the form of superimposition of each on the other an also of their qualities, as a consequence of the absence of discrimination between the real natures of the field and the Knower of the field. This is like the association of a rope, nacre, etc. with the superimposed snake, silver, etc. owing to the absence of discrimination between them. This association of the field and the Knower of the field in the form of superimposition is described as false knowledge. After having known the distinction between and the characteristics of the field and the Knower of the field according to the scriptures, and having separated, like a stalk from the Munjagrass, the above-described Knower of the field from the field whose characteristics have been shown earlier, he who realizes the Knowable (i.e. the Knower of the field)-which, in accordance with 'That is neither called being nor non-being' (12), is devoid of all distinctions created by adjuncts- as identical with Brahman; and he who has the firm realization that the field is surely unreal like an

elephant created by magic, a thing seen in a dream, an imaginary city seen in the sky, etc., and it appears as though real-for him false knowledge becomes eradicated, since it is opposed to the right knowledge described above. Since the cause of his rebirth has been eliminated. therefore what was said in, 'He who knows thus the Person and Nature along with the qualities...', that the man of realization is not born again (23), has been a reasonable statement. In 'He...will not be born again' (23) has been stated the result of right knowledge, which is the absence of birth owing to the destruction of ignorance etc., the seeds of worldly existence. The cause of birth, viz the association of the field and the Knower of the field brought about by ignorance, has also been stated. Hence, although right knowledge, which is the remover of that ignorance, has been spoken of, still it is being stated over again in other words:

13.28 He sees who sees the supreme Lord as existing equally in all beings, and as the Imperishable among the perishable.

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13.28 Sah, he; pasyati, sees; yah, who; pasyati, sees;-whom?-parameswaram, the supreme Lord-the Lord who is supreme as compared with the body, organs, mind, intellect, the Unmanifest and the individual soul; as tisthantam, existing, having His presence; samam, equally, without distinction;-where?-sarvesu, in all; bhutesu, beings, all living things from Brahma to the non-moving;-he who sees Him existing equally in all living things. The Lord specifies them by the word vinasyatsu, among the perishable; and He also specifies Him, the supreme Lord, by the word avinasyantam, the Imperishable. This is meant for showing the absolute difference between the living things and God. How? For, all the modifications [See note 3 on p.38.-Tr.] of an existing thing have as their root that modification of an existing thing described as birth. All other modifications of existing things that follow birth end with destruction. After destruction there is no modification of an existing thing, because the object itself becomes nonexistent. Indeed, qualities can exist so long as the thing qualified exists. Therefore, by the reiteration of the absence of the last modification of an existing thing, all its preceding modifications become negated along with their effects. Hence it is

established that the supreme Lord is very greatly different from all beings, and is also Unconditioned [Free from all modifications that things are subject to.] and One. He sees who thus sees the supreme Lord as described. Objection: Is it not that all poeple see? What is the need of specification? Reply: True, they see; but they see contrarily! Hence the Lord specifies, 'He alone sees'. As in comparison with one who, suffering from the (eye) disease called Timira, sees many moons, the person who sees one moon is distingusihed by saying, 'He alone sees,' similarly, here as well, the man who sees the one undivided Self as described above is distinguished from those who contrarily see many and differentiated selves, by saying 'He alone sees'. Others, though seeing, do not see because they see contrarily like the person who sees many moons. This is the meaning. The obove-described true knowledge has to be praised by stating its result. Hence the verse begins:

13.29 Since by seeing equally God who is present alike everywhere he does not injure the Self by the Self, therefore he attains the supreme Goal.

13.29 Hi, since; pasyan, by seeing, by realizing; samam, equally; isvaram, God, i.e., (by realizing Him) as described in the immediately preceding verse; who is samavasthitam, present alike; sarvatra, everywhere, in all beings;-what follows from seeing equally?-he na, does not; hinasti, injure; his own atmanam, Self; atmana, by the Self, by his own Self; tatah, therefore, as a result of that non-injuring; yati, he attains; the param, supreme; gatim, Goal, called Liberation. Objection: Is it not that no creature whatsoever injures himself by himself? Why do you refer to an irrelevant thing by saying, 'He does not injure...,which is like saying, 'Fire should neither be lit on the earth nor in the sky,' etc.? Reply: This defect does not arise, because it is logical with reference to an unenlightened person's ignoring the Self. For, all unillumined people ignore the very wellknown Self which is manifest and directly perceptible, and regard the non-Self as the Self. By performing righteous and unrighteous acts they destroy even that self which has been accepted, and adopt another new self. And destroying even that, they take up another. Similarly, destroying even that, they adopt

another. In this way they destroy the self that had been accepted successively. Thus, all unillumined persons are destroyers of the Self. But that which is the Self in reality, even that remains as though destroyed for ever by ignorance, because of the absence of any benefit from Its presence. So, all unenlightened persons are, verily, destroyers of the Self. On the contrary, the other person who has realized the Self as described does not injure in either way [i.e. either through superimposition or through non-super-imposition.] the Self by his own Self. Therefore he attains the supreme Goal, i.e., the result stated above comes to him. Lest it be doubted that what was said in, 'seeing equally God who is present in all beings, he does not injure the Self by the Self, is improper with regard to the selves which are diverse according to the differences created by the variety in their own qualities and actions, the Lord says:

13.30 And he who sees actions as being done in various ways by Nature itself, and also the Self as the non-agent,-he sees.

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13.30 And yah, he who; pasyati, sees, realizes; karmani, actions, those performed through speech, mind and body; as kriyamanani, being done, being accomplished; sarvasah, in various ways; prakrtya, by Nature-Nature is God's Maya consisting of the three qualities, as is said in the Upanisadic text, 'However, know Maya as Nature' (Sv. 4.10); by that Nature; eva, itself-not by the other [Not by the Pradhana of the Sankhyas, known otherwise as prakrti.] which transforms itself in the form of cause and effects such as Mahat etc.; tatha, and also; atmanam, the Self, the Knower of the field; as akartaram, the non-agent, devoid of all adjuncts; sah, he; pasyati, sees-he is the one who has realized the supreme Reality. This is the idea. What is implied is that there is no valid proof about differences in the Non-agent who is devoid of qualities and is unconditioned like space. The Lord elaborates again in other words that very true knowledge:

13.31 When one realizes that the state of diversity of living things is rooted in the One, and that their manifestation is also from That, then one becomes identified with Brahman.

13.31 Yada, when, at the time when; anupasyati, one realizes-having reflected in accordance with the instructions of the scriptures and the teachers, one realizes as a matter of one's own direct experience that 'All this is but the Self' (Ch. 7.25.2); that bhuta-prthak-bhavam, the state of diversity of living things; is ekastham, rooted in the One, existing in the one Self; and their vistaram, manifestation, origination; tatah, eva, is also from That-when he realizes that origination in such diverse ways as, 'the vital force is from the Self, hope is from the Self, memory [Smara, memory; see Sankaracarya's Comm. on Ch. 7.13.1.-Tr.] is from the Self, space is from the Self, fire is from the Self, water is from the Self, coming into being and withdrawal are owing to the Self, food is from the Self' (op. cit. 7.26.1); tada, then, at that time; brahma sampadyate, one becomes identified with Brahman Itself. This is the import. If the same Self be the Self in all the bodies, then there arises the possiblity of Its association with their defects. Hence this is said:

13.32 Being without beginning and without qualities, O son of Kunti, this immutable, supreme Self does not act. nor is It affected [Also translated as tainted.-Tr.], although existing in the body.

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13.32 Anadivat, being without beginning: Adih means cause; that which has no cause is anadih. That which has a cause undergoes loss of its own characteristics. But this One, being causeless, has no parts. This being so, It does not suffer loss. So also, nirgunatvat, being without qualities: indeed, It si only something possessing qualities that perishes owing to the losss of its qualities. But this One, being without qualities, does not perish. Hence, ayam, this; paramatma, supreme Self; is avyayah, immutable. It suffers no depletion. Therefore It is immutable. Since this is so, therefore, api, although; sarira-sthah, existing in the body-since the perception of the Self occurs in the bodies, It is said to be 'existing in the body'; even then, It na, does not; karoti, act. From the very fact that It does not act, It na, is not; lipyate, affected by the result of any action. For, one who is an agent of action becomes affected by its result.

But this One is not an agent. Hence It is not affected by any result. This is the meaning. Objection: Who is it, again, that acts in the body and becomes affected? On the one hand, if there be some embodied being other than the supreme Self who acts and becomes affected, then it has been improper to say in, 'And also understand Me to be the Knower of the field,' etc., that the Knower of the field and God are one. Again, if there be no embodied being who is different from God, then it has to be stated who is it that acts and gets affected. Or it has to be asserted that the supreme One does not exist. [If the supreme One also acts like us, then He is no God.] Thus, since the Upanisadic philosophy as stated by the Lord is in every way difficult to understand and difficult to explain, it has therefore been abandoned by the Vaisesikas, the Sankhyas, the Jainas and the Buddhists. Reply: As to that, the following refutation has been stated by the Lord Himself in, 'But it is Nature that acts' (5.14). Indeed, Nature, which is nothing but ignorance, acts and becomes affected. In this way empirical dealing becomes possible; but in reality it does not occur in the one supreme Self. It has been accordingly shown by the Lord in various places that there is no duty to be performed by those who adhere to this philosophy of discriminating

knowledge of the supreme Reality, who are steadfast in Knowledge, who have spurned actions arising out of ignorance, and who are mendicants belonging to the highest Order of monks. The Lord cites an illustration to show like what It does not act and is not affected:

13.33 As the all-pervading space is not defiled, because of its subtlety, similarly the Self, present everywhere in the body [The singular number is used to denote a class, i.e. all bodies. See S.-Tr.], is not defiled.

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13.33 Yatha, as; sarva-gatam, the all-pervading; akasam, space;-though pervasive, still, na upalipyate, is not defiled, does not come into contact; saukmyat, because of its subtlety; tatha, similarly; atma, the Self; avasthitah, present, sarvatra, everywhere; dehe, in the body; na, is not; upalipyate, defiled. Further,

13.34 As the single sun illumines this whole world, similarly, O descendant of the Bharata dynasty, the Knower of the field illumines the whole field.

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13.34 Yatha, as; ekam, the one; ravih, sun; prakasayati, illumines; imam, this; krtsnam, whole; lokam, world tatha, similarly;-who?-ksetri, the Knower of the field, i.e. the supreme Self, though one; prakasayati, illumines; krtsnam, the whole; ksetram, field, from the 'great elements' to 'fortitude' (cf. 5-6). Here the illustration of the sun serves to highlight two aspects of the Self, viz that, like the sun, the Self is one in all the fields, and that It remains unaffected. This verse is meant for summarizing the idea of the whole of this chapter:

13.35 Those who know thus through the eye of wisdom the distinction between the field and the Knower of the field, and the annihilation of the Matrix of beings,-they reach the Supreme.

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13.35 Ye, those who; viduh, know; evam, thus, in the manner described above; jnana-caksusa, through the eye of wisdom-the eye is the realization in the form of the knowledge of the Self,

which arises from following the instructions of the scriptures and teachers; through that eye of wisdom; antaram, the distinction, the particular mutual distinction; ksetra-ksetrajnayoh, beween the field and the Knower of the field as they have been explained; and bhuta-prakrti-moksam, the annihilation of the Matrix of beings-the Matrix of beings is that which is described as ignorance and is called the Unmanifest; (those who know) the annihilation (moksanam) of that Matrix of beings; te, they; yanti, reach, go to; param, the Supreme, to Brahman, the Reality which is the suprme Goal. The idea is that they do not take up a body again.

## Chapter 14

14.1 The Blessed Lord said -- I shall speak again of the supreme Knowledge, the best of all knowledges, by realizing which all the contemplatives reached the highest Perfection from here.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

14.1 The word param should be connected with the remote word jnanam. Pravaksyami, I shall speak; bhuyah, again-even though spoken of more than once in all the preceding chapters; of the param, supreme-it is supreme because it is concerned with the supreme Reality;-which is that?-jnanam, Knowledge; uttamam, the best-since it has the best result; jnananam, of all knowledges-. 'Of all knowledges' does not mean 'of humility' etc. (13.7-11). What then? It means 'among knowledges of all knowable things like sacrifice etc.' They do not lead to Liberation, but this (Knowledge) leads to Liberation. Hence the Lord praises it with the words 'supreme' and 'best', so as to arouse interest in the intellect of the listener. Yat jnatva, by realizing which, by attaining which Knowledge;

sarve, all; munayah, the contemplatives, the monks [But not those who espoused monasticsim as a formality in in the fourth stage of life.] gatah, reached, attained; itah, from here-when this bondage of the body had ceased; param, the highest; siddhim, Perfection, called Liberation. And the Lord shows the infallibility of this Perfection:

14.2 Those who attain identity with Me by resorting of this Knowledge are not born even during creation, nor do they suffer pain during dissolution.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

14.2 Agatah, those who attain; mama sadharmyam, identity with Me the supreme God, unity with My real nature-sadharmyam, however, does not mean similarity of attributes, for, in the scripture Gita, distinction between the Knower of the field and God is not admitted; and this statement of the result is by way of eulogy-; upasritya, by resorting to i.e. by following; idam, this; jnanam, Knowledge as described, i.e., by following the means to

Knowledge; na, are not; upajayante, born, produced; api, even; sarge, during creation; nor do they vyathanti, suffer pain, i.e. they do not perish; pralaye, during dissolution, when even Brahma perishes. The Lord says that association of this kind between the field and the Knower of the field is the origin of all beings:

14.3 My womb is the great-sustainer. In that I place the seed. From that, O scion of the Bharata dynasty, occurs the birth of all things.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

14.3 Mama, My own Maya, i.e. Prakrti consisting of the three qualities, which belongs to Me; is the yonih, womb [Here Ast. adds 'karanam, cause' (-off all the creatures).-Tr.] for all the creatures. Since it (Prakrti) is great (mahat) as compared with all its effects, and it is the sustainer (brahma) [Prakrti is brahma since it permeates all of its own products.-A.G.] of all its own transformations, therefore the womb itself is qualified as mahat brahma. Tasmin, in that, in the womb which is the great-sustainer; aham, I, God, possessed of the power in the form of the two aspects, viz the field and the Knower of

the field; dadhami, place, deposit; garbham, the seed-the seed of the birth of Hiranayagarbha, te seed which is the cause of the birth of all things-; i.e., I bring the field into association with the Knower of the field who conforms to the nature of the limiting adjuncts, viz ignorance, desire and activity. Tatah, from that, from that deposition of the seed; O scion of the Bharata dynasty, bhavati, occurs; sambhavah, the birth, origination; sarva-bhutanam, of all things, following the birth of Hiranyagarbha.

14.4 O son of Kunti, whatever forms are born from all the wombs, of them the great-sustainer is the womb; I am the father who deposits the seed.
English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

14.4 O son of Kunti, yah, whatever; murtayah, forms-that have their parts and limbs integrated, which is characteristic of the formation of bodies; sambhavanti, are born; sarva-yonisu, from all wombs-from the wombs of gods, manes, humans, cattle, beasts, etc.; tasam, of them, of those forms; mahat brahma, the great-sustainer, which exists as all the (various) forms; is the yonih, womb, source. Aham, I, God; am the pita, father; bija-pradah, who

desposits the seed, the agent of impregnation. (Now) is being stated which are the qualities and how they bind:

14.5 O mighty-armed one, the qualities, viz sattva, rajas and tamas, born of Nature, being the immutable embodies being to the body.

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14.5 O mighty-armed one-who are possessed of hands which are great and mighty, and extend upto the knees, gunah, the qualities are named sattva, rajas and tamas. And they, prakrti-sambhavah, born of Nature, born of Maya which belongs to God; nibadhnanti, bind, as it were; the avyayam, immutable-the immutability has been spoken of in the verse, 'Being without beginning...,' etc. (13.31); dehinam, embodied being; dehe, to the body. The word guna is a technical term, and is not a quality like colour etc. which inhere in some substance. Nor is it meant here that quality and substance are different. Therefore they are ever dependent on the Knower of the field, just as qualities are dependent (on some substance). Being of the nature of ignorance, they bind the Knower of

the field, as it were. They come into being, making That (Knower) their sustainer. In this sense it is said that they bind. Objection; Was it not said that the embodied one does not become defiled (see 13.31-2)? So, why as it contrarily said here that 'they bind'? Reply: We have rebutted this objection by using the word iva (as it were) in 'they bind, as it were'.

14.6 Among them, sattva, being pure, [Nirmala, pure-transparent, i.e., capable of resisting any form of ignorance, and hence as illuminator, i.e.a revealer of Consciousness.] is an illuminator and is harmless. O sinless one, it binds through attachment to happiness and attachment to knowledge.

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14.6 Tatra, among them, among sattva etc.;-the characteristics of sattva itself is being stated first-sattva, nirmalatvat, being pure like a crystal stone;is prakasakam, an illuminator; and anamayam, harmless. Anagha, O sinless one; badhnati, it binds. How? Sukhasangena, through attachment to happiness. Bringing about the

association of happiness, which is the object, with the Self, which is the subject, in the form of the idea, 'I am happy', is certainly an unreal contact with happiness. This as such is nescience, for the quality of an object cannot belong to a subject. And it has been said by the Lord that all the qualities, from 'desire' to 'fortitude' (see 13.6), are, indeed, of the field, which is the object. Therefore, it is certainly through nescience, which is an attribute [In reality, though nescience has no connection with the Self, yet, since there is none other with which it can become associated and since it has no independence, therefore the Commentator imagines it as an attribute of the Self.] of the Self and has the characteristics of non-discrimination between object and subject, that sattva apparently brings about the association with happiness, which is not the Self. It makes (the Self) attached, as it were; [Here Ast. adds 'asangam saktam iva, (makes) the Unattached attached, as it were'.-Tr.] makes one not possessed of happiness as though possessed of it! Similarly, it binds also jnana-sangena, through attachment to knowledge. [Jnana, derived in the sense of 'that through which one knows,' means an instrument of knowledge, and not Consciousness. (S.: Knowledge arising from the study of the import of various scriptures;

or, jnanam, means the scriptures, through which the supreme God is known and which leads to devotional practices, but not to steadfastness in (the absolute) Brahman.] Because of its concomitance with happiness, knowledge here is an attribute of the internal organ, the field, but not of the Self. Were it an attribute [If knowledge were a natural attribute of the Self, then there can be no question of the latter again becoming bound through association with the former.] of the Self, there could be no contact (between it and the Self), and 'bondage' would become illogical. Association with knowledge etc. should be understood in the same sense as with happiness.
14.7 Know rajas to be of the nature of passion, born of hankering and attachment. O son of Kunti, that binds the embodied one through attachment to action.

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14.7 Viddhi, know; rajas to be ragatmakam, of the nature of passion (-raga is derived in the sense of that which colours-), having the property of colouring, like the ochre pigment etc.; trsna-asanga-samud-bhavam, born of hankering and

attachment-hankering is the longing for things not acquired; attachment is the clining-of the nature of fondness-of the mind to things in possession. O son of Kunti, tat, that, that rajas; nibadhnati, binds; dehinam, the embodied one; karma-sangena, through attachment to actions. Deep involvement in actions related to seen or unseen objects is karmasangah. Rajas binds through that.

14.8 On the other hand, know tamas, which deludes all embodied beings, to be born of ignorance. O scion of the Bharata dynasty, that binds through inadvertence, laziness and sleep.

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14.8 Viddhi, know; tamas, the third qualitty; mahanam, which deludes, which is a cause of indiscrimination; sarva-dehinam, of all embodied beings; to be ajnanajam, born of ignorance. O scion of the Bharata dynasty, tat, that tamas; nibadhnati, binds; pramada-alasya-nidrabhih, through inadvertence, laziness and sleep. The activities of the qualities are again being briefly stated:

14.9 O scion of the Bharata dynasty, sattva attaches one to happiness, rajas to action, while tamas, covering up knowledge, leads to inadvertence also.

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14.9 O scion of the Bharata dynasty, sattva, sanjayati, attaches one; sukhe, to happiness; rajas (-attaches is understood-) karmani, to action; tu, while; tamas, avrtya, covering up, veiling; jnanam, knowledge, the discrimination produced by sattva; sanjayati, leads pramade, to inadvertence; uta, also. Pramada means non-performance of a duty on hand. When do the qualities produce the effects stated above? That is being answered:

14.10 O scion of the Bharata dynasty, sattva increases by subduing rajas and tamas, rajas by overpowering sattva and tamas, and tamas by dominating over sattva and rajas.

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14.10 O scion of the Bharata dynasty, sattva bhavati, increases, comes into being; abhibhuya, by

subduing both rajas and tamas. When sattva increases, then, coming to its own, it produces its own effects-knowledge, happiness, etc. Similarly, when the quality of rajas increases by overpowering both sattva and tamas, then it produces its own effects-activity and hankering. When the quality called tamas increases by similarly dominating over sattva and rajas, it then produces its own effects-obscuring of knowledge, etc. When any quality preponderates, then what is its indication? This is being answered:

14.11 When the illumination that is knowledge radiates in this body through all the doors (of the senses), then one should know that sattva has increased greatly.

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14.11 Yada, when; prakasah, the illumination-prakasa, illumination, is a function of the internal organ, intelligence; that itself is jnanam, knowledge; when this illumination called knowledge upajayate, radiates; asmin, in this; dehe, body; sarva-dvaresu, through all the doors-all the sense organs, (viz) ear etc., are the Self's

doors of perception; through all those doors; tada, then; through this indication, viz the illumination that is knowledge, vidyat, one should know; iti, that; sattva has vivrddham, increased; uta, greatly [See A.G.-Tr.]. This is the characteristics of rajas when it has become prominent:

14.12 O best of the Bharata dynasty, when rajas becomes predominant, these come into being: avarice, movement, undertaking of actions, unrest and hankering.

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14.12 O best of the Bharata dynasty, when the quality of rajas vivrddhe, becomes predominant; etani, these indications; jayante, come into being; lobhah, avarice, the desire to appropriate other's possessions; pravrtih, movement in general; arambhah, undertaking;-of what?-karmanam, of actions; asamah, unrest, lack of tranquillity-(i.e.) manifestation of joy, attachment, etc.; and sprha, hankering, desire in general for all things.

14.13 O descendant of the Kuru dynasty, when tamas predominates these surely [i.e. without exception.-M.S.] come into being: non-discrimination and inactivity, inadvertence and delusion.

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14.13 Kuru-nandana, O descendant of the Kuru dynasty; when the quality of tamas vivrddhe, predominates; etani, these indications; eva, surely; jayante, come into being; extreme aprakasah, non-discrimination; and apravrttih, inactivity; its [i.e. of non-discrimination.] effects, pramadah, in-advertence; and mohah, delusion, i.e. stupidity, which is a from of non-discrimination. Whatever result is achieved even after death, that is also owing to attachment and desire; every-thing is certainly caused by the qualities. By way of showing this the Lord says:

14.14 When an embodied one undergoes death while sattva is exclusively prodominant, then he attains the taintless worlds of those who know the highest (entities).

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14.14 Yada, when; deha-bhrt, an embodied one, the soul; yati, undergoes; pralayam, death; sattve pravrddhe, while sattva is predominant; tu, exclusively; [Tu is used to exclude rajas and tamas.-S.] tada, then; pratipadyate, he attains, i.e. gains; the amalan, tainless, stainless; lokan, worlds; [The worlds of Brahma, etc., which are free from the impurity of predominance either of rajas or tamas.] uttamavidam, of those who know the highest, i.e. of those who have known the principles-mahat and the rest.
14.15 When one dies while rajas predominates, he is born among people attached to activity. Similarly, when one dies while tamas predominates, he takes birth among the stupid species.

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14.15 Pralayam gatva, when one does; rajasi, while the quality of rajas predominates; jayate, he is born; karma-sangisu, among people attached to activity, among human beings having attachment to work.

Tatha, similarly, in that very way; pralinah, when one dies; tamasi, while tamas predominates; jayate, he takes birth; mudha-yonisu, among the stupid species, such as animals etc. A summary of the idea of the preceding (three) verses is being stated:

14.16 They say that the result of good work is pure and is born of sattva. But the result of rajas is sorrow; the result of tamas is ignorance.

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14.16 Ahuh, they, the wise persons, say; that phalam, the result; sukrtasya, of good; karmanah, work, i.e. acts having the sattva quality; is verily nirmalam, pure; and is sattvikam, born of sattva. Tu, but; phalam, the result; rajasah, of rajas, i.e. of acts that have the qualitty of rajas-for the topic relates to actions; is duhkham, sorrow. In accordance with its cause, the result too is indeed sorrow, a product of rajas. So also ajnanam, ignorance; is, as before, (the result) tamasah, of tamas, of unrighteous acts that have the quality of tamas. What else results from the qualities?

14.17 From sattva is born knowledge [Knowledge acquired through the sense-organs.], and from rajas, verily, avarice. From tamas are born inadvertence and delusion as also ignorance, to be sure.

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14.17 Sattvat, from sattva, when it predominates; sanjayate, is born; jnanam, knowledge; and rajasah, from rajas; is verily born lobhah, avarice. Tamasah, from tamas; bhavatah, are born; both pramada-mohau, in-advertence and delusion; as also ajnanam, ignorance [Absence of discrimination.]; eva ca, to be sure. Further,

14.18 People who conform to sattva go higher up; those who conform to rajas stay in the middle; those who conform to tamas, who conform to the actions of the lowest quality, go down.

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14.18 Sattvasthah, people who conform to sattva, to the actions of sattva quality; gacchanti, go, are

born; undhavam, higher up, in the worlds of gods and others. Rajasah, those who conform to rajas; [Those who are endowed with sense-knowledge and actions consequent on the preponderance of rajas.] tisthanti, stay, are born; madhye, in the middle, among human beings. Tamasah, those who conform to tamas, jaghanya-gunavrttasthah [A variant reading is vrttisthah.-Tr.], who conform to actions of the lowest quality of tamas, those who are attached to its actions-sleep, laziness, etc.-, the foolish; gacchanti, go; adhah, down, (i.e.) they are born among cattle etc. The association, owing to the false ignorance in the form of 'being seated in Nature', that an individual soul has with the gunas-in the form of happiness, sorrow and delusion, and which are matters of experience in such ways as, 'I am happy,' 'I am sorrowful,' 'I am ignorant,'-that (association) is the cause of the individual soul's mundane existence characterized by coming to have births in good and bad species. This was stated briefly in the earlier chapter. Elaborating that here in the text beginning with, 'the qualities, viz sattva, rajas and tamas, born of Nature' (5), the Lord has said that the nature of the qualities, the conduct conforming to the qualities, and the power to bind that the qualities have through actions conforming to them, and also the

course of a person under the bondage, of behaviour conforming to the qualities,-all this is false knowledge; it has ignorance as its root and is the cause of bondage. Now, it is necessary to state that Liberation follows from right knowledge. Hence the Lord says:

14.19 When the witness sees none other than the qualities as the agent, and knows that which is superior [i.e. different from.] to the qualities, he attains My nature.

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14.19 Yada, when; drasta, the witness, after becoming illumined; anupasyati, sees; na anyam, none other; gunebhyah, than the qualities that have transformed into the shape of body, orgnas and objects; kartaram,as the agent-(i.e.) he sees thus that the qualities themselves, in all their modes, are the agents of all activities; ca, and; vetti, knows; that which, standing as the witness of the activities of the qualities, is param, superior; gunebhyah, to the qualities; sah, he, the witness; adhigacchati, attains; madbhavam, My nature. How does he attain? That is being stated:

14.20 Having transcended these three qualities which are the origin of the body, the embodied one, becoming free from birth, death, old age and sorrows, experiences Immortality.

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14.20 Atitya, having transcended, having gone beyond-even while living; etan, these; trin, three; gunan, qualities as have been described, which constitute the limiting adjunct Maya; and dehasamudbhavan, which are the origin of the body, which are the seed of the birth of the body; dehi, the embodied one, the enlightened one; vimuktah, becoming free-even in this life; janma-mrtyu-jara-duhkhaih, from birth death, old age and sorrow; asnute, experiences; [Some translate this as 'attains'.-Tr.] amrtam, Immortality. In this way he attains My nature. This is the idea. Getting a clue to a question from the statement that one experiences Immortality, even in this life, by going beyond the qualities-

14.21 Arjuna said -- O Lord, by what signs is one (known) who has gone beyond these three

qualities? What is his behaviour, and how does he transcend these three qualities?

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14.21 Prabho, O Lord; kaih, by what; lingaih, signs; bhavati, is one (known); atitah, who has gone beyond; etan, these; trin, three; gunan, qualities that have been explained? Kim, what; is his acarah, behaviour; ca, and; katham, how, in what way; ativartate, does he transcend; [Ast. adds here, 'atitya vartate, (in what way) does he exist after transcending (the three qualities)?'-Tr.] etan, these; trin, three; gunan, qualities? In this verse the signs of one who has gone beyond the qualities, and the means of transcending them have been asked by Arjuna. By way of replying to the two questions, the Lord said: 'As for the question, 'With what sings does one who has gone beyond the qualities become endowed with?", listen to them:'

14.22 The Blessed Lord said -- O son of Pandu, he neither dislikes illumination (knowledge), activity and delusion when they appear, nor does he long for them when they disappear.

14.22 Na dvesti, he neither dislikes these; prakasam, illumination (knowledge), an effect of sattva; pravrttim, activity, an effect of rajas; and moham, delusion, an effect of tamas; sampravrttani, when they appear, when they fully emerge in the form of objects (of experience)-. 'In me has arisen a perception which is a result of tamas; thereby I have become deluded'; so also, 'In me has risen (the inclination to) action which is painful and is born of rajas. By that rajas I have been actuated, carried away from my own nature. This is a matter of sorrow to me that there has been a deviation from my own nature'; similarly, 'The quality of sattva, in the form of illumination that is knowledge, binds me by attributing discrimination to me and making me attached to happiness'-(by thinking) in these ways one dislikes them because of his being not fully enlightened. The person who has transcended the qualities does not dislike them in this manner. Unlike a person having sattva etc., who longs for the effects of sattva etc. which withdraw themselves after becoming manifest to him, the person who has gone beyond the qualities na kanksati, does not long for them in that way;

nivrttani, when they disappear. This is the idea. This is not an indication that can be perceived by others. What then? Since this characteristic is perceivable to oneself, it is merely subjective. For dislike or longing, which is a subjective experience of a person, is not seen by another. Now, then, the Lord gives the reply to the question, 'What is the behaviour of one who has gone beyond the qualities?':

14.23 He who, sitting like one indifferent, is not distracted by the three qualities; he who, thinking that the qualities alone act, remains firm and surely does not move;

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14.23 He, the Self-realized monk, yah, who; asinah, sitting; udasinavat, like one indifferent-as an indifferent man sides with nobody, similarly, this one, set on the path leading to the transcendence of the qualities; na, is not; vicalyate, distracted from the state of Knowledge arising out of discrimination; gunaih, by the qualities. This point is being clarified as such: Yah, he who; thinking iti, that; gunah, the qualities, which have trasnformed

into body, organs and objects; vartante, act on one another; avatisthati, remains firm-avatisthati (instead of avatisthate) is used in the Parasmaipada to avoid a break in the metre, or there is different reading, 'yah anutisthati, who acts'-;[His apparent activity consists in the mere continuance of actions which have been subjectively sublated through enlightenment.] and an, does not; ingate, move; i.e., becomes eva, surely settled in his own nature-.

14.24 He to whom sorrow and happiness are alike, who is established in his own Self, to whom a lump of earth, iron and gold are the same, to whom the agreeable and the disagreeable are the same, who is wise, to whom censure and his own praise are the same;

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14.24 Moreover, sama-duhkha-sukhah, he to whom sorrow and happiness are alike;svasthah, who is established in his own Self, tranquil; sama-losta-asma-kancanah, to whom a lump of earth, iron and gold are the same; tulya-priya-apriyah, to whom the agreeable and the disagreeable are the same; dhirah, who is wise; tulya-ninda-atma-

samstutih, to whom, to which monk, censure and his own praise are the same-.

14.25 He who is the same under honour and dishonour, who is equally disposed both towards the side of the friend and of the foe, who has renounced all enterprise,-he is said to have gone beyond the qualities.

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14.25 Further, tulyah, he who is the same, unperturbed; mana-apamanayoh, under honour and dishonour; tulyah, who is equally disposed; mitra-ari-paksayoh, both towards the side of the friend and of the foe-although from their own standpoint some may be unattached, still, in others' view they may appear to be siding either with friends or foes; hence it is said, 'equally disposed both towards the side of the friend and of the foe'; sarva-arambha-parityagi, who has renounced all enterprise (-those which are undertaken are arambhah, actions intended for seen or unseen results-), i.e. who is apt to give up all undertakings, who has given up all actions other than those needed merely for the maintenance of the body;

sah, he; ucyate, is said to have; gunatitah, gone beyond the qualities. The disciplines leading to the state of transcendence of the qualities, which have been stated (in the verses) beginning from 'he who, sitting like one indifferent,' and ending with 'he is said to have gone beyond the qualities,' have to be practised by a monk, a seeker of Liberation, so long as they are to be achieved through effort. But when they become firmly ingrained, they become the indications, perceivable to himself, of a monk who has transcended the qualities. Now the Lord gives the reply to the question, 'And how does he transcend the qualties?'

14.26 And he who serves Me through the unswerving Yoga of Devotion, he, having gone beyond these qualities, qualifies for becoming Brahman.

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14.26 And he-be he a monk or a man of action (rites and duties)-, yah, who; sevate, serves; mam, Me, God, Narayana residing in the hearts of all beings; avyabhicarena, through the unswerving-that which never wavers-; bhakti-yogena, Yoga of

Devotion-devotion [Bhakti (devotion), supreme Love, through which one becomes united (with God) is yoga.] itself being the Yoga-; sah, he; samatitya, having transcended; etan, these; gunan, qualities as described; kalpate, qualifies, i.e. becomes fit; brahma-bhuyaya,-bhuyah is the same as bhavanam-, for becoming Brahman, for Liberation. How this is so is being stated:

14.27 For I am the Abode of Brahman-the indestructible and immutable, the eternal, the Dharma and absolute Bliss.

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14.27 Hi, for; aham, I, the inmost Self; am the pratistha brahmanah, Abode-that in which something abides is pratistha-of Brahman which is the supreme Self. Of Brahman of what kind? Amrtasya, of that which is indestructible; avyayasya, of that which is immutable; and sasvatasya, of that which is eternal; dharmasya, of that which is the Dharma, realizable through the Yoga of Jnana which is called dharma (virtue); and aikantikasya sukhasya, of that which is the

absolute, unfailing Bliss by nature. Since the inmost Self is the abode of the supreme Self-which by nature is immortal etc.-, therefore, through perfect Knowledge it (the former) is realized with certainty to be the supreme Self. This has been stated in, 'he qualifies for becoming Brahman'. The purport is this: Indeed, that power of God through which Brahman sets out, comes forth, for the purpose of favouring the devotees, etc., that power which is Brahman Itself, am I. For, a power and the possesser of that power are non-different. Or, brahman means the conditioned Brahman, since It (too,) is referred to by that word. 'Of that Brahman, I Myself, the unconditioned Brahman-and none else-am the Abode.' (The abode of Brahman) of what qualities? Of that which is immortal; of that which has the quality of deathlessness; of that which is immutable; so also, of that which is the eternal; which is the dharma having the characteristics of steadfastness in Knowledge; of that which is the absolute, unquestionably certain Bliss born of that (steadfastness);-'I am the Abode' is understood.

## Chapter 15

15.1 The Blessed Lord said -- They say that the peepul Tree, which has its roots upward and the branches downward, and of which the Vedas are the leaves, is imperishable. He who realizes it is knower of the Vedas.

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15.1 Urdhva-mulam, that which has its roots upwards:- Brahman, possessed of the unmanifest power in the form of Maya, is referred to by the word 'upward' because of Its subtleness in point of time by virtue of Its being the Cause, and also because of Its eternality and vastness; and That is the root (mulam) of this world. The Tree of the World which is such, is urdhva-mulam. This accords with the Upanisadic text, 'This has its roots above and branches below' (Ka. 2.6.1). In the Purana also we have: It sprouts from the Root in the form of the Unmanifest; it grows through the sturdiness of that very One. And it has abundance of intelligence as its trunk, and the appertures of the organs as the hollows. The great elements are its boughs [A.G. takes the word visakha (boughs)

in the sense of stambha, perhaps meaning the aerial roots.-Tr.]; so also, it has the objects of perception as its leaves. It has virtue and vice as its beautiful flowers, and happiness and sorrow are the fruits it bears. This eternal Tree presided over by Brahman is a means of livelihood to all creatures. And this verily is the resort of Brahman [Or, etat brahma-vanam means: This Tree has Brahman as its object of adoration, its support. For, the world has nothing but Brahman as its support.] in it Brahman dwells for ever. Having felled and split this Tree with the great sword of Knowledge, and then attaining the bliss of the Self, one does not return from that (bliss).' (Cf. Mbh. As. 47.12-15.) That Tree which has its roots upwards and is constituted by the enchantment of mundane existence, and adhah-sakham, which has the branches downwards-mahat, [See under 7.4.-Tr.] egoism, subtle elements, etc. are its branches (sakhah), as it were, extending downwards (adhah); so, it has its branches downwards-; that Tree with its branches downwards, which does not (a) last (stha) even for the morrow (svah), is asvatthah (lit. Peepul tree). Ahuh, they say; that the asvatthah, Peepul Tree, undergoing destruction every moment; is avyayam, imperishable, and constituted by the enchantments of mundane

existence. Having been in existence from time without beginning, that Tree of the World is imperishable. It is, indeed, will known as the sustainer of the beginningless and ceaseless series of bodies etc. They call that the imperishable. Of that very Tree of the World here is another qualification: Yasya, that Tree of the World of which; chandamsi-chandas being derived in the sense of covering (protecting)-, the Vedas in the form of Rk, Yajus and Sama; are the parnani, leaves, as it were. As leaves serve as protectors of a tree, so the Vedas serve as the protectors of the world; for they reveal what are virtue and vice as also their causes and results. Yah, he who; veda, knows; tam, that-the Tree of the World along with its root, as has been explained; sah, he; is a vedavit, knower of the Vedas, i.e. versed in the meaning of the Vedas. Since, apart from this Tree of the World along with its root, not even an iota of any other thing remains to be known, therefore he who knows the purport of the Vedas is omniscient. In this way the Lord euligizes the knowledge of the Tree together with its root. An imagery of the other parts of that very Tree of the World is being presented:

15.2 The branches of that (Tree), extending downwards and upwards, are strengthened by the qualities and have sense-objects as their shoots. And the roots, which are followed by actions, spread down-wards in the human world [According to A.G. and M.S. manusya-loke means a body distinguished by Brahminhood etc.].

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15.2 Sakhah, the branches, as it were; tasya, of that Tree; prasrtah, extending; adhah, downwards, from the human beings to the immobile (trees etc.); ca, and; urdhvam, upwards, upto Brahma-beginning from the Creator of the Cusmos to Dharma (Death) [According to A.G. 'human beings' stands for the world of human beings, and 'Brahma ' for the 'world of Brahma' (Satva-loka). So Dharma may mean the 'world of Death' (pitr-loka).-Tr.], which, 'in accordance with their work and in conformity with their knowledge' (Ka. 2.2.7), are the results of knowledge and actions; are guna-pravrddhah, strengthened, made stout, by the qualities sattva, rajas and tamas, which are their materials; and visaya-pravalah, have the sense-objects as their shoots. The sense-objects

(sound etc.) sprout, as it were, like new leaves from the branches (bodies etc.) which are the results of actions. Thereby the branches are said to have sense-objects as their shoots. The supreme Root, the material cause of the Tree of the World, has been stated earlier. And now, the latent impressions of attraction, repulsion, etc. born of the results of action are the subsidiary roots, as it were, which grow later on and become the cause of involvement in righteousness and and unrighteousness. And those mulani, roots; karma-anubandhini, which are followed by actions; anu-santatani, spread, enter; adhah, downwards, as compared with the world of gods; manusya-loke, into the world of human beings particularly-for it is well known that (only) here men have competence for rites and duties. They (these roots) are said to be karma-anubandhini since actions (karma) that are characterized as righteous and unrighteous follow as their product (anubandha), (i.e.) succeed the rise of those (attraction, repulsion, etc.).

15.3 Its form is not perceived here in that way; nor its end, nor beginning, nor continuance, After felling this Peepul whose roots are well developed, with the strong sword of detachment-;

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15.3 But, asya, its-of this Tree of the World which has been described; rupam, form, as it has been presented; na, is not at all; upalabhyate, perceived; iha, here; tatha, in that way. For, being like a dream, water in a mirage, jugglery, an imaginary city seen in the sky, it is by nature destroyed no sooner than it is seen. Therefore, na, there exists neither; its antah, end, limit, termination; so also, neither; its beginning. It is not comprehended by anyone that it comes into existence beginning from any definite point. Its sampratistha, continuance, the middle state, too, is not perceived by anyone. Chittva, after felling, uprooting, together with its seeds; enam, this, above described; asvattham, Peepul, the Tree of the World; suvirudha-mulam, whose roots (mula) are well (su) developed (virudham); drdhena, with the strong-hardened by a resolute mind directed towards the supreme Self, and sharpened on the stone of repeated practice of discrimination; asanga-sastrena, sword of detachment-detachment means turn ing away from the desire for progeny, wealth and the worlds; with that sword of detachment-.

15.4 Thereafter, that State has to be sought for, going where they do not return again: I take refuge in that Primeval Person Himself, from whom has ensued the eternal Manifestation.

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15.4 Tatah, thereafter; tat, that; padam, State of Visnu; parimargitavyam, has to be sought for, i.e. realized; gatah, going, entering; yasmin, where, into which State; they na, do not; nivartanti, return; bhuyah, again, for worldly life. As to how It is to be sought for, the Lord says: Prapadye, I take refuge; tam, in that; adyam, Primeval-existing from the beginning; purusam, Person, who has been mentioned by the word State; eva, Himself. The search has to be carried on thus, i.e., by taking refuge in Him. Who is that Person? That is being stated: Yatah, from whom, from which Person; prasrta, has ensued, like jugglery from a magician; purani, the eternal; pravrttih, Manifestation, the magic Tree of the World. What kind of persons reach that State? This is being answered:

15.5 The wise ones who are free from pride and non-discrimination, who have conquered the evil of association, [Hatred and love arising from association with foes and friends.] who are ever devoted to spirituality, completely free from desires, free from the dualities called happiness and sorrow, reach that undecaying State.

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15.5 Amudhah, the wise ones, who are devoid of delusion; who are nirmana-mohah, free from (nir) pride (mana) and non-discrimination (moha); jita-sanga-dosah, who have conquered (jita) the evil (dosa) of association (sanga)-association itself being the evil; those who have conquered that; adhyatma-nityah, who are ever devoted to spirituality, ever engaged in reflecting on the nature of the supreme Self; engrossed in that; [Engrossed in hearing, reflecting and meditating on the Self.] vinivrtta-kamah, who are completely (vi) free from (nivrtta) desires (kamah), whose desires have completely gone away without trace (ni), the men of self-control, the monks; vimuktah, who are free from, have got rid of; dvandvaih, the dualities-likes, dislikes, etc.; sukha-duhkha-

sanjnaih, called happiness and sorrow; gacchanti, reach; tat, that; avyayam, undecaying; padam, State, as has been described above. The very State is being elaborated again:

15.6 Neither the sun nor the moon nor fire illumines That. That is My supreme Abode, reaching which they do not return.

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15.6 Na suryah, niether the sun-though possessed of the power of illumining everything; so also, na sasankah, nor the moon; na pavakah, nor even fire; bhasayate, illumines; tat, That [-this (word) refers to the remote word dhama (Abode) at the end of the verse-], that Abode which is of the nature of light. That abode, the State of Visnu, gatva, reaching, attaining; yat, which; they na, do not; nivartante, return, and which the sun etc. do not illumine; tat, that; is mama, My, Visnu's; paramam, supreme; dhama, Abode, State. Objection: It has been said, 'reaching which they do not return'. Is it not well known that all goings end, verily, in returning, and unions are followed by separations? How is it said that there is no return for those who

come to that Abode? Reply: As to that, listen to the reason:

15.7 It is verily a part of Mine which, becoming the eternal individual soul in the region of living beings, draws (to itself) the organs which have the mind as their sixth, and which abide in Nature.

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15.7 It is eva, verily amsah, a part, portion, limb, fragment-these are all synonymous; mama, of mine, of the supreme Self; [Here Ast. adds 'narayanasya, of Narayana':-Tr.] which, jiva-bhutah sanatanah, becoming the eternal individual soul, will known as the enjoyer and agent; jiva-loke, in the region of living beings, (i.e.) in the world-. As the sun (reflected) in water is a part of the (actual) sun, and goes to the sun itself and does not return when the water, the cause of the reflection, is removed, so also even this part becomes similarly united with that very Self; or, as space enclosed in a pot etc., delimited by such adjuncts as the pot etc., being a part of Space does not return after being united with Space when the cause (of limitation), viz pot etc., is destroyed. This being so,

it has been rightly stated, 'by reaching which they do not return.' Objection: How can the partless supreme Self have any limb, fragment or part? If it has limbs, then there arises the contingency of Its becoming destroyed through the dismemberment of the limbs! Reply: This fault does not arise, since Its fragment, which is delimited by an adjunct arising out of ignorance, is imagined to be a part, as it were. And this idea has been fully explained in the chapter (13) dealing with the 'field'. How that individual soul, imagined as a part of Mine, enters into the world and leaves the body are being stated: Karsati, it draws to itself; indriyani, the (sense-) organs-ear etc.; manah-sasthani, which have the mind as their sixth; and prakrti-sthani, which abide in Nature, which are located in their respective spheres such as the orifice of the ear etc. When (does it draw the organs)?

15.8 When the master leaves it and even when he assumes a body, he departs taking these, as wind (carries away) odours from their receptacles.

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15.8 Yat, when; isvarah, the master of the aggregate of the body etc., the individual soul; utkramati, leaves the body, then he draws. Thus, the second quarter of the verse is treated first for the sake of consistency. [When the soul leaves the body, then it draws the organs (see previous verses) from that body. In this way, the second quarter of the present verse is treated first, because going to another body follows the leaving of the earlier one.-M.S.] Ca api, and even; yat, when; it avapnoti, assumes a body other than the earlier one; then, grahitva, taking; etani, these, the organs with the mind as their sixth; samyati, he leaves, goes away totally [Samyak, totally-without returning in any way to the earlier body.-M.S.] Like what? In reply the Lord says: iva, as; vayuh, the wind (carries away); gandhan, odours; asayat, from their receptacles-flowers etc. Which, again, are those (organs)?

15.9 This one enjoys the objects by presiding over the ear, eyes, skin and tongue as also the nose and the mind.

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15.9 Seated in the body, it upasevate, enjoys; visayan, the objects-sound etc.; adhisthaya, by presiding over; srotram, the ear; caksuh, eyes; sparsanam, skin, the organ of touch; rasanam, tongue; eva ca, as also; the ghranam, nose; and manah, the mind, the sixth-(presiding over) each one of them along with its (corresponding) organ.

15.10 Persons who are diversely deluded do not see it even when it is leaving or residing (in this body), or experiencing, or in association with the qualities. Those with the eye of knowledge see.

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15.10 Thus, the embodied soul, utkarmantam, when it is leaving the body-the body that was assumed earlier; or sthitam, while residing in the (present) body; or bhunjanam, experiencing sound etc.; or guna-anvitam, in association with, i.e. identified with, the qualities called happiness, sorrow and delusion-even when, under such conditions, this one comes very much within the range of cognition; vimudhah, the persons who are diversely deluded as a result of their hearts being forcibly attracted by the enjoyments of seen and

unseen objects; na, do not; anu-pasyanti, see. And the Lord regrets this saying, 'Alas! How sorrowful this is!' Those others, again, jnana-caksusah, who have the eye of knowledge, [Jnana-caksuh means the scriptures supported by reasoning, which are the means of knowledge.] who have the insight of under-standing which has arisen from the valid means of knowledge, i.e., those having a clear vision; pasyanti, see this one.

15.11 And the yogis who are diligent see this one as existing in themselves. The non-discriminating ones who lack self-control do not see this one-though (they be) diligent.

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15.11 And some, however, yoginah, the yogis of concentrated minds; yatantah, who are diligent; pasyanti, see; evam, this one, the Self under discussion; as avasthitam, existing; atmani, in themselves, in their own intelligence. They realize, 'I am This.' Acetasah, the non-discriminating ones; akrta-atmanah, who lack self-control, who have not purified themselves through austerity and control of the organs, who have not desisted from bad

conduct, who are not tranquil and are proud by nature; na, do not; pasyanti, see; enam, this one; api, though; (they be) yatantah, diligent-even though they be striving with the help of the valid means of knowledge such as the scriptures. With a view to speaking of the all-pervasiveness of the State and the fact of Its being the substratum of all empirical dealings, the Lord speaks in brief through the following four verses of the divine manifestations of that State which the light of fire, sun, etc. do not illumine though they are the illuminators of everything; and reaching which the aspirants of Liberation do not return again towards mundane existence; and of which State the individual souls, owing to their conformity with the diversity of limiting adjuncts, are parts, just as spaces enclosed in pot etc. are 'parts' of Space:

15.12 That light in the sun which illumines the whole world, that which is in the moon, and that which is in fire,-know that light to be Mine.

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15.12 Yat, that which is; aditya-gatam, in the sun, which abides in the sun;-what is that-the tejah,

light, brilliance, radiance; which bhasayate, illumines, reveals; akhilam, the whole, entire; jagat, world; yat, that ulluminating light which is; candramasi, in the moon; ca, and yat, which is; agnau, in fire, the carrier of oblations; viddhi, know; tat, that; tejah, light; to be mamakam, Mine. That light belong to Me who am Visnu. Or: The light that is Consciousness, which is in the sun, which is in the moon, and which is in fire, know that light to be Mine. That light belongs to Me who am Visnu. Objection; Is it not that the light that is Consciousness exists equally in the moving and the non-moving? Such being the case, why is this particular mention, 'That light in the sun which...,'etc? Reply: This defect does not arise, because, owing to the abundance of the sattva quality, there can be an abundane [Ast. reads avistaratva (amplitude) in place of adhikya.-Tr.] (of Consciousness). Since in the sun etc. the sattva is very much in evidence, is greatly brilliant, therefore there is an abundance of the light (of Consciousness) in them alone. And so it (sun etc.) is specially mentioned. But it is not that it (Consciousness) is abundant only there. Indeed, as in the world, a face, though in the same position, is not reflected in wood, a wall, etc., but in a mirror etc. it is reflected according to the degree in which

they are more and more transparent, so is it here. Further,

15.13 And entering the earth I sustain the beings through (My) power; and nourish all the plants by becoming Soma [According to S. and most other translators, Soma means the moon.-Tr.] which is of the nature of sap.

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15.13 Ca, and; avisya, entering; gam, the earth; aham, I; dharayami, sustain; bhutani, the beings, the world; ojasa, through (My) power, the power that belongs to God and is free from passing and attachment, (and) which has penetrated the earth to support it, and owing to which the heavy earth does not fall and does not crumble. There is a similar mantra: 'By which the heaven is made mighty, and the earth firm' (Tai. Sam. 4.1.8.5), and also, 'He supported the earth' (op.cit., 4.1.8.3), etc. Hence, it has rightly been said, 'Entering the earth I sustain the moving and non-moving beings.' Moreover, pusnami, I nourish, I make healthy and full of the sweet flavour of juices; sarvah, all; osadhih, the plants-paddy, barley, etc.; bhutva, by

becoming; somah, Soma; rasatmakah, which is of the nature of sap. Soma consists of all the juices; it is the source of all juices. Indeed, it nourishes all plants by infusing its own juice into everything. Besides,

15.14 Taking the form of Vaisvanara and residing in the bodies of creatures, I, in association with Prana and Apana, digest the four kinds of food.

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15.14 Bhutva, taking the form of; vaisvanarah, Vaisvanara, the fire in the stomach, mentioned in such Upanisadic texts as, 'This fire that is within man and digests the food (that is eaten) is Vaisvanara' (Br. 5.9.1); becoming that Vaisvanara, and asritah, residing in, entering; deham, the bodies; praninam, of creatures, of living beings; aham, I Myself; prana-apana-samayuktah, in association [i.e. kindled, inflamed, by Prana and Apana.] with Prana and Apana; [Prana-that vital force which goes upward and has its seat really in the heart (cf. Tai. Br. 3.10.8.5), but it said to be located at the tip of the nose since its presence is directly felt there. Apana-that vital force which

goes downward, below the navel, and has its seat in the organs of excertion.-Tr.] pacami, digest; the caturvidham, four kinds of; annam, food-those that are eaten by masticating, swallowing, sucking and licking. The eater is the fire called Vaisvanara, and the eaten is the food Soma. One who looks upon all that there is as being these two, fire and Soma, is not affected by the impurity of food. Further,

15.15 And I am seated in the hearts of all. From Me are memory, knowledge and their loss. I alone am the object to be known through all the Vedas; I am also the originator of the Vedanta, and I Myself am the knower of the Vedas.

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15.15 And aham, I, as the Self; san-nivistah, am seated; hrdi, in the hearts, in the intellects; sarvasya, of all creatures. Therefore, with regard to all the creatures, mattah, from Me, from the Self; are Smrtih, memory; jnanam, knowledge; and their apohanam, loss. The knowledge and memory of these creatures who perform good deeds come from Me in accordance with the good deeds; similarly, the loss, deterioration, of memory and

knowledge of those who perform evil deeds comes from Me in accordance with the evil deeds. Aham eva, I alone, the supreme Self; am the vedyah, object to be known; sarvaih, through all; vedaih, the Vedas. I am also the vedanta-krt, the originator of the Vedanta, i.e., the source of the traditional school of the teachings of Vedanta; and aham eva, I Myself; am the veda-vit, knower of the Vedas, the knower of the teachings of the Vedas. In the verses beginning with, 'That light in the sun which...' (12), etc. have been stated briefly the majesty of God, the Lord called Naravana, which arise from special limiting adjuncts. Now then, the succeeding verses are begun with a view to determining the real nature of that very Lord as the Unconditioned and Absolute, by distinguishing Him from the limiting adjuncts, (viz) the mutable and the immutable. In that connection, after dividing into three parts [The two limiting adjuncts-the mutable and the immutable-, and the supreme Self.] all the teachings of the preceding and the immediately succeeding chapters, the Lord says:

15.16 There are these two persons in the world-the mutable and the immutable. The mutable consists of all things; the one existing as Maya is called the immutable.

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15.16 There are imau, these; dvau, two-grouped separately; purusau, persons, so called [Persons-so called only figuratively, since they are the limiting adjuncts of the supreme Person.]; loke in the world; the ksarah, mutable-one group consists of the perishable; the other person is the aksarah, immutable, opposite of the former, the power of God called Maya, which is the seed of the origin of the person called the mutable. That which is the receptacle of the impressions of desires, actions, etc. of countless transmigrating creatures is called the immutable person. Who are those persons? The Lord Himself gives the answer: Ksarah, the mutable; consists of sarvani, all; bhutani, things, i.e. the totality of all mutable things. Kutasthah is the one existing as Maya: Kuta means a heap; kutasthah, is that which exists like a heap. Or, kuta is maya, deception, falsehood, crookedness, which are synonymous; that which exists in the diverse forms of maya etc. is the kutasthah. It is ucyate, called; the aksarah, immutable, because, owing to the countless seeds of worldly existence, it does not perish.

15.17 But different is th supreme Person who is spoken of as the transcendental Self, who, permeating the three worlds, upholds (them), and is the imperisahble God.

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15.17 Tu, but; anyah, different, entirely contrary in characteristics from these; is the uttamah, supreme, most excellent; purusah, Person, who is different in characteristics from these-the mutable and the immutable-, untouched by the mutable and the immutable limiting adjuncts, and is by nature eternal, pure, conscious and free; udahrtah, spoken of in the Upanisads; iti, as; the paramatma, supreme Self; He is paramah, supreme, as compared with the selves like body etc. created by ignorance, and is the atma, Self, the inmost Consciousness of all beings. Hence He is the supreme Self. He Himself is being specially described: yah, who, by dint of His own active power inhering in the energy that is Maya; [Caitanya, consciousness, itself is the bala (energy); the sakti (active power) therein is Maya. Through that He upholds.] avisya, permeating; loka-trayam,

the three worlds-called Bhuh (Earth), Bhuvah, (Intermediate Space) and Svah (Heaven); bibharti, upholds (them) by merely being present in His own nature. (And He) is the avyayah, imperishable; isvarah, God, the Omniscient One called Narayana, who is the Lord by nature. This name-the supreme Person-of God as described is well known. Showing that the name is apt by virtue of its etymological significance, the Lord reveals Himself saying, 'I am the unsurpassable God':

15.18 Since I am transcendental to the mutable and above even the immutable, hence I am well known in the world and in the Vedas as the supreme Person.

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15.18 Yasmat, since; aham, I; am atitah, transcendental; ksaram, to the mutable-I am beyond the Tree of Maya, called the Peepul Tree, which this worldly existence is; and uttamah, above, most excellent or the highest; as compared with api, even; the akasarat, immutable, which is the seed of the Tree of worldly existence; atah,

hence, by virtue of being the most excellent as compared with the mutable and the immutable; aham, I; am prathitah, well known; loke, in the world; and vede, in the Vedas; as purusottamah, the supreme Person. Devoted persons know Me thus, and poets also use this name 'Purusottama' in their poetry etc.; they extol Me with this name. Thereafter, now is stated this result attained by one who knows the Self as described:

15.19 O scion of the Bharata dynasty, he who, being free from delusion, knows Me the supreme Person thus, he is all-knowing and adores Me with his whole being.

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15.19 Bharata, O scion of the Bharata dynasty; yah, he who; asammudhah, being free from delusion; janati, knows; mam, Me, God, having the aforesaid qualifications; purusottamam, the supreme Person; evam, thus, in the way described, as 'I am this One'; sah, he; is sarva-vit, all-knowing- he knows everything through self-identification with all-, i.e. (he becomes) omniscient; and bhajati, adores; mam, Me, existing in all things; sarva-bhavena, with his whole being, i.e. with his mind fixed on Me as the

Self of all. Now then, having stated in this chapter the knowledge of the real nature of the Lord, which has Liberation as its fruit, it is being euligized:

15.20 O sinless one, this most secret scripture has thus been uttered by Me. Understanding this, one becomes wise and has his duties fulfilled, O scion of the Bharata dynasty.

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15.20 This guhyatamam, most secret, i.e. most mystical;- what is that?-sastram, scripture-. Although the Gita as a whole is spoken of as the scripture, still this chapter itself is here referred to as such, and this for eulogy as is evident from the context. For, not only has the entire meaning of the scripture Gita been stated here in brief, but the whole purport of the Vedas also has been comprehended here. And it has been said, 'He who realizes it is a knower of the Vedas' (1), 'I alone am the object to be known through all the Vedas' (15). (Thus, this most secret scripture) iti uktam, has thus been uttered; maya, by Me; anagha, O sinless one. O scion of the Bharata dynasty, buddhva,

under-standing; etat, this, the scripture which has the purport as has been revealed; syat, one becomes; buddhiman, wise; and krta-krtyah, has his duties fulfilled; but not otherwise. The meaning is that what-ever a Brahmana has to do as a consequence of his special birth (as a Brahmana), all that becomes accomplished when the reality of the Lord is known. The idea is that nobody's duties become fulfilled in any other way. And it has been said, 'O son of Prtha, all actions in their totality culminate in Knowledge' (4.33). There is also a saying from Manu: 'This, verily, is the fulfilment of a Brahmana in particular. For, by getting this, a twice-born has his duties fulfilled; not otherwise' (Ma. Sm. 12.93). Since you have heard from Me this truth about the supreme Reality, therefore, O scion of the Bharata dynasty, you have achieved your Goal!

## Chapter 16

16.1 The Blessed Lord said -- Fearlessness, purity of mind, persistence in knowledge and yoga, charity and control of the external organs, sacrifice, (scriptural) study, austerity and recititude;

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16.1 Abhayam, fearlessness; sattva-samsuddhih, purtiy of the mind (sattva), mentally avoiding fraud, trickery, falsehood, etc. in dealings, i.e., honest behaviour; jnana-yoga-vyavasthitih, persistence in knowledge and yoga-jnana means knowledge of such subjects as the Self, learnt from scriptures and teachers; yoga means making those things that have been learnt matters of one's own personal experience through concentration by means of withdrawl of the organs etc.; persistence, steadfastness, in those two, knowledge and yoga;-this [This-refers to all the three from 'fearlessness' to 'persistence in knowledge and yoga'.] is the principal divine characteristic which is sattvika (born of the sattva quality). That nature which may occur in persons competent in their respective spheres, [Persons treading the path of Jnana-yoga

or Karma-yoga have sattvika qualities. Some of the qualities mentioned in the first three verses occur only in the former, whereas the others are found in both or only in the latter.-Tr.]-that is said to be their sattvika attribute. Danam, charity, distribution of food etc. according to one's ability; and damah, control of the external organs-the control of the internal organ, santih, will be referred to later; yajnah, sacrifices-Agnihotra etc. sanctioned by the Vedas, and sacrifices in honour of gods and others [Others: Those in honour of the manes, humans and other beings. Brahma-yajna, the fifth sacrifice, is referred to separately by svadhyaya.] sanctioned by the Smrtis: svadhyayah, study of the Rg-veda etc. for unseen results; tapah, austerity, those concerning the body, etc., which will be stated (17.14-16); arjavam, rectitude, straigthforwardness at all times-. Further,

16.2 Non-injury, truthfulness, absence of anger, renunciation, control of the internal organ, absence of vilification, kindness to creatures, non-covetousness, gentleness, modesty, freedom from restlessness;

16.2 Ahimsa, non-injury, abstaining from giving pain to creatures; satyam, truthfulness, speaking of things as they are, without unpleasantness and prevarication; akrodhah, absence of anger, control of anger that might result when offened or assulatd by others; tyagah, renunciation, monasticism-for, charity has been mentioned earlier; santih, control of the internal organ; apaisunam, absence of vilification-paisunam means backbiting; its absence is apaisunam; daya, kindness; bhutesu, to creatures in distress; aloluptvam, non-conveteousness, absence of excitement of the organs in the presence of objects; mardavam, gentleness, absence of hard-heartedness; hrih, modesty;; acapalam, freedom from restlessness, absence of unnecessary use of organs such as speech, hands and feet-. Besides,

16.3 Vigour, forgiveness, fortitude, purity, freedom from malice, absence of haughtiness-these, O scion of the Bharata dynasty, are (the qualties) of one born destined to have the divine nature.

16.3 Tajah, vigour, not the brightness of the skin; ksama, forgiveness, absence of internal perturbation when offened or assulated-absence of anger has been explained by us as the calming down of a perturbed mind; thus, forgiveness and absence of anger are distinguished; dhrtih, fortitude, a particular function of the mind which removes the tedium of the body and organs when they become exhausted, and being rejuvenated by which the body and organs do not feel any fatigue; saucam, purity-is of two kinds: external, with the help of earth and water; and internal, the cleanliness of mind and intellect, the absence of such impurities as trickery, attachment, etc.; purity of these two kinds; adrohah, freedom from malice, absence of the desire to injure others, absence of hatred; na-atimanita, absence of haughtiness-too much self-esteem (mana) is atimanah; one having that is atimani; its abstract form is atimanita; absence of that, na-atimanita, i.e., absence of the feeling of one's being too honourable. These (qualities) beginning with fearlessness and ending with this, O scion of the Bharata dynasty, bhavanti, are; (the qualities) abhijatasya, of one destined to have;-what kind of nature?-the daivim, divine; sampadam, nature-of one destined to have divine

attributes, of one who is worthy of the excellence of the gods, i.e., of one who would be illustrations in future. Thereafter, the demoniacal nature is now being stated:

16.4 O son of Prtha, (the attributes) of one destined to have the demoniacal nature are religious ostentation, pride and haughtiness, [Another reading is abhimanah, self-conceit.-Tr.], anger as also rudeness and ignorance.

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16.4 O son of Prtha, dambhah, religious ostentation; darpah, pride arising from wealth, relatives, etc.; atimanah, haughtiness, as explained earlier; and krodhah, anger; eva ca, as also; parusyam, redeness, using unkind words, e.g. to speak of a blind person as having eyes, an ugly person as handsome, a lowly born man as born of aristocracy, and so on; and ajnanam, ignorance, non-discriminating knowledge, false conception regarding what ought to be and ought not to be done; are (the attributes) abhijatasya, of one destined to have;-destined for what? in answer the

Lord says-asurim, demoniacal; sampadam, nature. The consequences of these natures are being stated:

16.5 The divine nature is the Liberation, the demoniacal is considered to be for inevitable bondage. Do not grieve, O son of Pandu! You are destined to have the divine nature.

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16.5 That which is daivi, divine; sampad, nature; is vimoksaya, for Liberation from the bondage of the world. The asuri, demoniacal nature; mata, is considered to be; nibandhaya, for inevitable bondage. So also is the fiendish nature. Now, when such a statement was made, the Lord, noticing Arjuna having this kind of inner cogitation-'Am I endowed with the demoniacal nature, or am I endowed with the divine nature?'-, says: ma, do not; sacah, grieve, O son of Pandu! Asi, you are; abhijatah, destined to have, born with the good fortune of having; daivim, the divine; sampadam, nature; i.e., you are destined for an illustrious future.

16.6 In this world there are are two (kinds of) creation of beings: the divine and the demoniacal. The divine has been spoken of elaborately. Hear about the demoniacal from Me, O son of Prtha.

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16.6 Dvau, two, in number; are the (kinds of) bhuta-sargau, creation of beings, of men. Sarga is derived from srj in the sense of that which is created. The persons themselves, who are created with the natures of gods and demons, are being spoken of as 'two creations of beings', which accords with the Upanisadic text, 'There were two classes of Prajapati's sons, the gods and the demons' (Br. 1.3.1). For, asmin, in this; loke, world, all (persons) can rationally be divided into two classes. Which are those two creations of beings? The answer is, the two are the daiva, divine; eva ca, and; the asura, the demoniacal which are being discussed. The Lord speaks of the need of restating the two that have been already referred to: Daivah, the divine creation of beings; proktah, has been spoken of; vistarasah, elaborately-in, 'Fearlessness, purity of mind,' etc. (1-3). But the demoniacal has not been spoken of in extenso. Hence, O son of

Prtha, srnu, hear of, understand; the asuram, demoniacal; me, from Me, from My speech which is being uttered in detail, so that this may be avoided. Upto the end of the chapter the demoniacal nature is being presented as the qualities of creatures; for, when this is directly perceived, it becomes possible to eschew it:

16.7 Neither do the demoniacal persons understand what is to be done and what is not to be done; nor does purity, or even good conduct or truthfulness exist in them.

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16.7 Na, niether; do the asurah, demoniacal; janah, persons; viduh, understand; pravritim, what is to be done with regard to that which is a means to the human ends; and nivirttim, what is not to be done, the opposite of that (former) and from which source of evil one should desist. Nor only do they not know what is to be done and what is not to be done, na, nor; does saucam, purity; na api, or even; acarah, good conduct; or satyam, truthfulness; vidyate, exist; tesu, in them. The demons are verily

bereft of purity and good conduct; they are deceitful and given to speaking lies. Further,

16.8 They say that the world is unreal, it has no basis, it is without a God. It is born of mutual union brought about by passion! What other (cause can there be)?

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16.8 Te, they, the domoniacal persons; ahuh, say; that the jagat, world; is asatyam, unreal-as we ourselves are prone to falsehood, so is this whole world unreal; apratistham, it has no basis, it does not have righteousness and unrighteousness as its basis; it is anisvaram, without a God-nor is there a God who rules this (world) according to rigtheousness and unrighteousness (of beings). Hence they say that the world is godless. Moreover, it is aparaspara-sambhutam, born of mutual union. The whole world is born of the union of the male and female impelled by passion. (That union is) kama-haitukam, brought about by passion. Kama-haitukam and kama-hetukam are the same. Kim anyat, what other (cause can there be)? There exists to other unseen cause such as

righteousness, unrigtheousness, etc. Certainly, the passion of living beings is the cause of the world. This is the view of the materialists.

16.9 Holding on to this view, (these people) who are of depraved character, of poor intellect, given to fearful actions and harmful, wax strong for the ruin of the world.

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16.9 Avastabhya, holding on to; etam, this; drstim, view; (these people) who are nasta-atmanah, of depraved character, who have deviated from the disciplines leading to the other world; alpa-budhayah, of poor intellect, whose intellect is indeed limited, engrossed with material things; ugra-kamanah, given to fearful actions-who are cruel by nature; and ahitah, harmful; i.e. inimical to the world; prabhavanti, wax strong; ksayaya, for the ruin; jagatah, of the world. This is the construction.

16.10 Giving themselves up to insatiable passion, filled with vanity, pride and arrogance, adopting

bad abjectives due to delusion, and having impure resolves, they engage in actions.

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16.10 And asirtya, giving themselves upto; duspuram, insatiable; kamam, passion-a kind of desire; dambha-mana-mada-anvitah, filled with vanity, pride and arrogance; grhitva, adopting; asad-grahan, bad objectives, evil intentions; mohat, due to delusion, owing to non-discrimination; and asuci-vratah, having impure resolves; they pravartante, engage in actions in the world. Further,

16.11 Beset with innumerable cares which end (only) with death, holding that the enjoyment of desirable objects is the highest goal, feeling sure that this is all.

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16.11 Upasritah, beset with; aparimeyam, innumerable; cintam, cares-worries that defy estimation of their limits!, i.e., constantly burdened

with cares; pralayantam, which end (only) with death; kama-upabhoga-paramah, holding that the enjoyment of desirable objects is the highest goal-kama is derived in the sense of 'that which is desired for', viz sound etc.; considered their enjoyment to be the highest; having their minds convinced thus that this alone, viz the enjoyment of desirable objects, is the highest human goal; niscitah, feeling sure; iti, that; etavat, this is all-

16.12 Bound by hundreds of shackles in the form of hope, giving themselves wholly to passion and anger, they endeavour to amass wealth through foul means for the enjoyment of desirable objects.

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16.12 Baddhah, bound, being impelled, being lured from all sides; asa-pasa-sataih, by hundreds of shackles in the from of hope-the hopes themselves are the shackles; by hundreds of these; kama-krodha-parayanah, giving themselves wholly to passion and anger, having passion and anger as their highest resort; ihante, they endeavour; artha-sancayan, to amass wealth; anyayena, through foul means, i.e. by stealing others' wealth, etc.; kama-

bhoga-artham, for the enjoyment of desirable objects-in order to enjoy desirable objects, not for righteous acts. Their intentions, too, are of this kind:

16.13 'This has been gained by me today; I shall acquire this desired object. This is in hand; again, this wealth also will come to me.'

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16.13 Idam, this thing; labham, has been gained; maya, by me; adya, today; prapsye, I shall acquire; idam, this other; manoratham, desired object which is delectable to the mind. And idam, this; asti, is in hand; punah, again; idam, this; dhanam, wealth; api, also; bhavisyati, will come; me, to me, in the next year. Thereby I shall become rich and famous.

16.14 'That enemy has been killed by me, and I shall kill others as well. I am the lord, I am the enjoyer, I am well-established, mighty and happy.'

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16.14 Asau, that; unconquerable satruh, enemy, named Devadatta; hatah, has been killed; naya, by me; and hanisye, I shall kill; aparan, the other wretched ones. What will these pitiable persons do? There is none equal to me at all. Aham, I; am the isvarah, lord; I am the bhogi, enjoyer; and I am siddhah, well-established in every respect-I am blessed with sons, and grandsons born of sons and daughters. Not only am I a man, but I am also balavan, mighty; and I myself am sukhi, happpy; others are born to be but a burden to the earth!

16.15 'I am rich and high-born; who else is there similar to me? I shall perform sacrifices; I shall give, I shall rejoice,'-thus they are diversely deluded by non-discrimination.

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16.15 Adhyah, I am rich in wealth; abhi-janavan, high-born in respect of my lineage; my seven generations are endowed with Vedic learnig etc. From that point of view also there is none equal to me. Kah anyah, who else; asti, is there; sadrsah, similar; maya, to me? Besides, yaksye, I shall perform sacrifices; in respect of sacrifices also I

shall defeat others. Dasyami, I shall give-to actors and others; modisye, I shall rejoice, and I shall derive intense joy. Iti, thus; are they ajnana-vimohitah, diversely deluded by non-discrimination, subject to various indiscrimination.

16.16 Bewildered by numerous thoughts, caught in the net of delusion, (and) engrossed in the enjoyment of desirable objects, they fall into a foul hell.

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16.16 Aneka-citta-vibhrantah, bewildered by numerous thoughts, confounded variously by thoughts of the kind stated above; moha-jala-samavrtah, caught in the net of delusion-moha is non-discrimination, lack of understanding; that itself is like a net because of its nature of covering; enshrouded by that; prasaktah, engrossed; kama-bhogesu, in the enjoyment of desirable objects, being immersed in that itself; they patanti, fall, owing to the sins accumulated thereby; asucau, into a foul; narake, hell, such as Vaitarani. [Vaitarani: It is the most terrible place of punishment; a river filled with all kinds of filth-

blood, hair, bones etc., and running with great impetuosity, hot and fetid. The other hells are Tamisra, Andhatamisra, Raurava, Kumbhipaka, and so on.]

16.17 Self-conceited, haughty, filled with pride and intoxication of wealth, they perform sacrifices which are so in name only, with ostentation and regardless of the injunctions.

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16.17 Atma-sambhavitah, self-conceited, considering themselves by themselves to be possessed of good qualities-not considered to be so by holy men; stabdhah, haughty, having minds that are not humble; dhana-mana-mada-anvitah, filled with (anvita) the pride (mana) and intoxication (mada) of wealth (dhana); te, they; yajnate, perform sacrifices; namayajnaih, which are so in name only; dambhena, with ostentation, with religious hypocricy; avidhi-purvakam, regardless of the injunctions-without subsidiary rites and proper methods of performance as enjoined.

16.18 Resorting to egotism, power, arrogance, passion and anger, hating Me in their own and others' bodies, (they become) [As the finite verb is missing in the verse, we have supplied 'they become'. S. adds the verb prabhavanti, wax strong, from verse 9, and constructs the last portion thus: '...the envious ones wax strond.' Following S. S., however, one may combine this verse with the preceding verse by taking 'perform sacrifices' as the finite verb.-Tr.'] envious by nature.

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16.18 Ahankaram, egotism-that which considers the Self to which have been imputed actual and imaginary qualities as 'I am this', which is called ignorance and is most painful, and is the source of all ills as also of all evil deeds; so also balam, power, which seeds to defear others and is associated with passion and desire; darpam, arrogance, a particular defect abiding in the mind, on the upsurge of which one transgresses righteousness; kamam, passion with regard to women and others; krodham, anger at things tha are undesirable;-samsritah, resorting to these and other great evils; and further, pradvisantah, hating;

mam, Me, God-transgression of My commands is hatred (towards Me); indulging in that, atma-para-dehesu, in their own and others' bodies as the witness of their intellects and actions; (they become) abhyasuyakah, envious by nature, intolerant of the qualities of those who tread the right path.

16.19 I cast for ever those hateful, cruel, evil-doers in the worlds, the vilest of human beings, verily into the demoniacla classes.

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16.19 Because of their defect of unrighteousness, aham, I; ksipami, cast, hurl; ajasram, for ever; all tan, those; who are dvisatah, hateful of Me; kruran, cruel; and asubhan, who are evil doers; samsaresu, in the worlds-who are on the paths leading to hell; who are the nara-adhaman, vilest of human beings, who are opposed to the right path, who are hostile to the pious people; eva, verily; asurisu, into the demoniacal; yonisu, classes-tigers, loins, etc., which are full of evil deeds. The verb cast is to be connected with 'into the classes'.

16.20 Being born among the demoniacal species in births after births, the foods, without ever reaching Me, O son of Kunti, attain conditions lower than that.

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16.20 Apannah, being born, having acquired; (births) asurim, among the demoniacal; yonim, species; janmani janmani, in births after births; the mudhah, fools, non-discriminating ones; being born in every birth into species in which tamas prevails, and going downwards, aprapya eva, without ever reaching, approaching; mam, Me, who am God; O son of Kunti, yanti, they attain; gatim, conditions; tatah adhamam, lower even than that. Since there is not the least possibility of attaining Me, what is implied by saying, 'without ever reachin Me', is, 'by not attaining the virtuous path enjoined by Me.' This is being stated as a summary of all the demoniacal qualities. The triplet-under which are comprehended all the different demoniacal qualities though they are infinite in number, (and) by the avoidance of which (three) they (all the demaniacal qualities) become

rejected, and which is the root of all evils- is being stated:

16.21 This door of hell, which is the destroyer of the soul, is of three kinds-passion, anger and also greed. Therefore one should forsake these three.

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16.21 Idam, this; dvaram, door; narakasya, of hell- for entering it; which is the nasanam, destroyer; atmanah, of the soul; is trividham of three kinds. It is that by the mere entry into which the soul perishes, i.e., it ceases to be fit for attaining any human goal. hence it is said that it is the door which is the destroyer of the soul. Which is that? Kamah, passion; krodhah, anger; and also lobhah, greed. Tasmat, therefore; tyajet, one shoud forsake; etat trayam, these three. Since this door is the destroyer of the soul, therefore one should renounce this group of three-passion etc. This is a eulogy of renunciation.

16.22 O son of Kunti, a person who is free from these three doors to darkness strives for the good of the soul. Thereby he attains the highest Goal.

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16.22 O son of Kunti, narah, a person; who is vimuktah, free; etaih, from these; tribhih, three; tamo-dvaraih, doors to darkness, i.e., passion etc. which are doors to the darkness of hell consisting of sorrow and delusion; freed from three three which are such, acarati, strives for;-for what?-sreyah, the good; atmanah, of the soul: debarred by which (doors) he could not strive earlier, and on the dispelling of which he strives. Tatah, thereby, as a result of that striving; yati, he attains; the param, suprme; gatim, Goal, i.e. Liberation, as well. [Not only does he attain Liberation by renouncing the demoniacal qualities, but he also secures happiness in this world.] The scripture is instrumental in this complete renunciation of the demoniacal qualities and striving for what is good. Both can be undertaken on the authority of the scriptures, not otherwise. Hence,

16.23 Ignoring the precept of the scriptures, he who acts under the impulsion of passion,-he does not attain perfection, nor happiness, nor the supreme Goal.

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16.23 Utsrjiya, ignoring, setting aside; sastra-vidhim, the precept of the scriptures, which is th source of the knoweldge of what is duty and what is not-called injunction and prohibition; yah, he who; vartate, acts; kama-karatah, under the impulsion of passion; sah, he; na, does not; avapnoti, attain; siddhim, perfection, fitness for Liberation; nor even sukham, happiness in this world; nor even the param, supreme best; gatim, Goal-heaven or Liberation.

16.24 Therefore, the scripture is your authority as regards the determination of what is to be done and what is not to be done. After understanding (your) duty as presented by scriptural injunction, you ought to perform (your duty) here.

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16.24 Tasmat, therefore; sastram, the scripure; is te, your; pramanam, authority, the means of knowledge; karya-akarya-vyavasthitau, as regards the determination of what is to be done and what

is not to be done. Therefore, jnatva, after understanding; that which is your own karma, duty; sastra-vidhana-uktam, as presented by scriptural injunction-vidhana is the same as vidhi, precept, in the form, 'you should do', 'you should not do'; as presented by that; arhasi, you ought; kartum, to perform; it iha, here. 'Here' is used for pointing out the sphere in which one is intitled to perform his duties.

## Chapter 17

17.1 Arjuna said -- But, ['But' is used to present a standpoint distinct from the earlier ones understand from 16.23-4.-S.] O Krsna, what is the state [i.e., where do the rites undertaken by them end?] of those who, endued with faith, adore [Adore-perform sacrifices, distribute wealth etc. in honour of gods and others.] by ignoring the injunctions of the scriptures? Is it sattva, rajas or tamas?

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

17.1 Tu, but; of Krsna, ka, what; is the nistha, state; tesam, of those-whosoever they may be; ye, who; being anvitah, endued; sraddhaya, with faith, with the idea that there is something hereafter; yajante, adore gods and others; utsriya, by ignoring, setting aside; sastra-vidhim, the unjunctions of the scriptures, the injunctions of the Vedas and the Smrtis? Is the state of those who are such sattvam, sattva; aho, or; rajah, rajas; or tamah, tamas? This is what is meant: Does the adoration of gods and others that they undertake come under the category of sattva or rajas or tamas? By 'those who,

endued with faith, adore by ignoring the injunctions of the scriptures' are here meant those who, not finding any injunction which can be characterized as 'enjoined by the Vedas' 'or enjoined by the Smrtis', worship gods and others by merely observing the conduct of their elders. But, on the other hand, those who, though aware of some scriptural injunction, discard them and worship the gods and others in ways contrary to the injunctions, are not meant here by 'those who, ignoring scriptural injunctions, adore...' Why? Because of the qualifying phrase, 'being endued with faith'. For, it cannot be imagined that even when they are aware of some scriptural injunction about worship of gods and others, they discard this out of their faithlessness, and yet they engage in the worship of gods and others enjoined by those scriptures by becoming imbued with faith! Therefore, by 'those who, endued with faith, adore by ignoring the injunctions of the scriptures' are here meant those very ones mentioned earlier. An answer to this question relating to a general topic cannot be given without splitting it up. Hence,-

17.2 The Blessed Lord said -- That faith of the embodied beings, born of their own nature, is

threefold-born of sattva, rajas and tamas. Hear about it.

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17.2 Sa, that; sraddha, faith, the state about which you ask; dehinam, of the embodied beings; svabhavaja, born of their own nature-by svabhava (nature) is meant that latent impression of virtuous acts etc. acquired in the past lives, which becomes manifest at the time of death; what arises out of that is svabhavaja-; is trividha, threefold, of three kinds; sattviki, born of sattva, and related to worship of gods, etc.; rajasi, born of rajas, concerning worship of Yaksas (a class of demi-gods, Kubera and others), Raksas (ogres, Nairrti and others); and tamasi, born of tamas, concerning worship of ghosts, goblins and others. Thus it is of three kinds. Srnu, hear; tam, about it, that faith, as it is being stated. That (faith) is threefold as follows:

17.3 O scion of the Bharata dynasty, the faith of all beings is in accordance with their minds. This person is made up of faith as the dominant factor. He is verily what his faith is.

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17.3 O scion of the Bharata dynasty, the sraddha, faith; sarvasya, of all beings; bhavati, is; sattva-anurupa, in accordance with their minds, in accordance with the internal organ which is imbued with particular impression. If this is so, what follows? The answer is: Ayam, this; purusah, person, the transmigrating soul; is sraddhamayah, made up of faith as the dominating factor. How? Sah, he, the individual soul; is eva, verily; sah, that; yah yat-sraddhah,which is the faith of that individual-he surely conforms to his faith. And, as a consequence, a person's steadfastness in sattva etc. is to be inferred from the grounds of his actions such as worship of gods etc. Hence the Lord says:

17.4 Those having the sattva quality worship the gods; those having rajas, the demi-gods and ogres; and other people possessed of tamas worship ghosts and the hosts of spirits.

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17.4 Sattvikah, those having the sattva quality, those steadfast in sattva; yajante, worship; devan, the gods; rajasah, those having rajas; (worship) yaksa-raksamsi, the demi-gods and ogres; and anye, other; janah, people; tamasah, possessed of tamas; yajante, worship; pretan, ghosts; and bhuta-ganan, the hosts of spirits-Sapta-matrkas (the Seven Mothers) and others. Thus, in the context of abandonment of scriptural injunctions, the states of sattva etc. have been determined through their effects. As regards that, it is only one in thousands who, being established in sattva, becomes devoted to the adoration of gods. But, to be sure, creatures are mostly rooted deeply in rajas or tamas. How?

17.5 Those persons who, given to ostentation and pride, and possessed of passion, attachment and strength, undertake severe austerities not sanctioned in the scriptures;
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17.5 Ye, those; janah, persons; who tapyante, undertake, perform; ghoram, severe; tapah, austerity, productive of pain to oneself as also to creatures; asastra-vihitam, not sanctioned by the scriptures; they, being dambh-ahankara-

samyuktah, given to ostentation and pride; and kama-raga-bala-anvitah, impelled by the strength of passion and attachment, or possessed of passion, attachment and strength [Kama-raga can also mean desirable objects and the desire to enjoy them.]-.

17.6 (And who,) being non-discriminating, torture, all the organs in the body as also even Me who reside in the body,-know them as possessed of demoniacal conviction.

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17.6 (And who,) acetasah, being non-discriminating; karsayantah, torture; bhuta-gramam, all the organs; sarirastham, in the body, ca, as also; torture eva, even; mam, Me; antah-sarira-stham, who reside in the body as the witness of its actions and intellect-non-adherence to My injunctions itself is 'torturing Me'; viddhi, know; tan, them; asura-niscayan, as possessed of demoniacal convictions. Know them so that they may be avoided. This is an instruction. The liking of persons possessing the qualities of sattva, rajas and tamas for foods that are divided into three groups, viz succulent, oleaginous, etc., is

respectively being shown here so that, by knowing the presence of the qualities of sattva, rajas and tamas (in oneself) from the indications of the degree of one's preference for particular foods as are succulent, oleaginous, etc., one may avoid foods having the characteristics of rajas and tamas, and accept food with the characteristics of sattva. Similarly, sacrifices etc. also are being explained here under three categories according to the distinguishing quality of sattva etc. So that one may reject those known to be born of rajas and tamas, and undertake only those born of sattva.

17.7 Food also, which is dear to all, is of three kinds; and so also are sacrifices, austerity and charity. Listen to this classification of them.

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17.7 Aharah, food; api tu, also; which is priyah, dear; sarvasya, to all [Here Ast. adds praninah (creatures).-Tr.] who eat it; bhavati, is; trividhah, of three kinds; so also yajnah, sacrifices; similarly, tapah, austerity; tatha, so also; danam, charity. Srnu, listen; to imam, this; bhedam, classification; tesam, of them, of food etc., which is going to be stated.

17.8 Foods that augment life, firmless of mind, strength, health, happiness and delight, and which are succulent, oleaginous, substantial and agreeable, are dear to one endowed with sattva.

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17.8 Aharah, foods; ayuh-sattva-bala-arogya-sukha-priti-vivardhanah, that augment life, firmneess of mind, strength, health delight; [Life-a brilliant life; firmness of mind or vigour; strength-ability of body and organs; happiness-pleasure of mind; delight-great joy even at seeing other persons prosperous.] and which are rasyah, succulent; snigdhah, oleaginous; sthirah, substantial, lasing in the body for long; [Beneficial to the body for long.] and hrdyah, agreeable, to one's liking; are sattvika-priyah, dear to one endowed with sattva.

17.9 Foods that are bitter, sour, salty, very hot, pungent, dry and burning, and which production pain, sorrow and disease, are dear to one having rajas.

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17.9 Foods that are katu-amla-lavana-atyusna-tiksna-ruksa-vidahinah, bitter, sour, salty, very hot (-'very' is to be connected with all, viz bitter etc.; that is very bitter, very sour, and so on-), pungent, dry [Without fat.] and burning; and duhkha-soka-amaya-pradah, which produce pain, sorrow and disease; [Pain, immediate suffering; sorrow, grief arising from not having that desired food.] are rajasasyaistah, dear to one having rajas.

17.10 Food which is not properly cooked, lacking in essence, putrid and stale, and even ort and that which is unfit for sacrifice, is dear to one possessed of tamas.

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17.10 Bhojanam, food; which is yata-yamam, not properly cooked [Yata-yamam lit. means 'crooked three hours ago', that which has lost its essence; but here it is translated as 'not properly cooked to avoid tautology, for the next word gata-rasam, too,

means lacking in essence.-Tr.] (-because food that has lost its essence is referred to by the word gatarasam-); gata-rasam, lacking in essence; puti, putrid; and paryusitam, stale, cooked on the previous day and kept over-night; and even ucchistam, ort, remnants of a meal; and amedhyam, that which is unfit for sacrifice;- this kind of food is tamasa-priyam, dear to one possessed of tamas. Now then, sacrifices of three kinds are being stated:

17.11 That sacrifice which is in accordance with the injunctions, (and is) performed by persons who do not hanker after results, and with the mental conviction that it is surely obligatory, is done through sattva.

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17.11 Sah, that; yajnah, sacrifice; vidhi-drstah, which is in accordance with the injunctions, which is known through scriptural unjunctions; (and) yah, which; is ijyate, performed; a-phala-akanksibhih, by persons who do not hanker after results; manah samadhaya, with the mental conviction; iti, that; yastavyam, eva, it is surely obligatory, their duty is to accomplish the sacrifice

just as it should be-with the firm idea, 'I have no human goal to achieve through this'-; is said to be a sacrifice which is sattvikah, done through sattva.

17.12 But that sacrifice which is performed having in veiw a result, as also for ostentation,-know that sacrifice to be done through rajas, O greatest among the descendants of Bharata.

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17.12 Tu, but; yat, that which; is ijyate, performed; abhisandhaya, having in view; a phalam, result; api ca, as also; dambhartham, for ostentation; viddhi, know; tam, that; yajnam, sacrifice; to be rajasam, done through rajas; bharatasrestha, O greatest among the descendants of Bharata.

17.13 They declare that sacrifice as 'done through tamas' which is contrary to injunction, in which food is not distributed, in which mantras are not used, in which offerings are not made to priests, and which is devoid of faith.

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17.13 Paricaksate, they delclare; that yajnam, sacrifice; as tamasam, done through tamas; which is vidhi-hinam, contrary to injunction, opposed to what is enjoined; asrstannam, in which food is not distributed-a sacrifice in which food (annam) is not distributed (asrstam) to Brahmanas; mantra-hinam, in which mantras are not used, which is bereft of mantras, intonation and distinct pronunciation; adaksinam, in which offerings are not made to priests as prescribed; and which is sraddha-virahitam, devoid of faith. After that, now is being stated the three kinds of austerity:

17.14 The worship of gods, twice-borns, venerable persons and the wise; purity, straightforwardness, celibacy and non-injury,-are said to be bodily austerity.

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17.14 Deva-dvija-guru-pujanam, the worship of gods, twice-borns, venerable persons and the wise; saucam, purity; arjavam, straightforwardness; brahmacarayam, celibacy; and ahimsa, non-injury; ucyate, are said to be; sariram, bodily; tapah,

austerity, austerity accomplished through the body: that which can be performed by the agent, etc. [See 18. 13-15.-Tr.], (i.e.) with the whole group of body and organs, in which the body predominates; for the Lord will say, 'these five are its causes' (18.15).

17.15 That speech which causes no pain, which is true, agreeable and beneficial; as well as the practice of study of the scriptures,-is said to be austerity of speech.

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17.15 Yat, that; vakyam, speech; anudvegakaram, which causes no pain, which is not hurtful to creatures which is satyam, true; priya-hitam, agreeable and beneficial with regard to facts seen or unseen-. 'Speech' is qualified by characteristics such as being not hurtful, etc. The ca (and) is used for grouping together the qualifying characteristics. When a sentence is used in order to make another understand, if it happens to be avoid of one or two or three among the qualities-truthfulness, agreeability, beneficialness, and non-hurtfulness-, then it is not austerity of speech. As in

the case of a truthful utterance there would occur a want of austerity of speech if it be lacking in one or two or three of the others, so also in the case of an agreeable utterance there would be no austerity of speech were it ot be without one or two or three of the others; and similarly, there would be no austerity of speech even in a beneficial utterance which is without one or two or three of the others. What, again, is that austerity (of speech)? That utterance which is true as also not hurtful, and is agreeable and beneficial, is the highest austerity of speech: As for example, the utterance, 'Be calm, my boy. Practise study and yoga. Thereby you will gain the highest.' Svadhyaya-abhyasanam, the practice of the study of scriptures, as is enjoined; ca eva, as well; ucyate, in said to be; tapah, austerity; vanmayam, of speech.

17.16 Tranquillity of mind, gentleness, reticence, withdrawal of the mind, purity of heart,-these are what is called mental austerity.

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17.16 Manah-prasadah, tranquillity of mind, making the mind free from anxiety; saumyatvam,

gentleness-that which is called kindliness of spirit, [Kindliness towards all, and also not entertaining any evil thought towards anybody.] a certain condition of the mind resulting in calmness of the face, etc.; maunam, reticence-since even the control of speech follows from the control of mind, therefore the cause is implied by the effect; so maunam means control of the mind; [Or, maunam may mean thinking of the Self, the attitude of a meditator. The context being of 'mental austerity', reticence is explained as control of the mind with regard to speech.] atma-vinigrahah, withdrawal of the mind-withdrawal of the mind in a general way, from everything; maunam (control of the mind) is the mind's withdrawal with regard to speech alone; this is the distinction-; bhava-samsuddhih, purity of heart, absence of trickery while dealing with others; iti etat, these are; what is ucyate, called; manasam, mental; tapah, austerity. How the above-described bodily, verbal and mental austerities undertaken by poeple are divided into three classes-of sattva etc.-is being stated:

17.17 When that threefold austerity is undertaken with supreme faith by people who do not hanker after results and are self-controlled, they speak of it as born of sattva.

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17.17 When tat, that; trividham, threefold-based on three factors; tapah, austerity, which is being discussed; is taptam, undertaken, practised; paraya, with supreme, with the highest; sraddhaya, faith, belief in God and the other world; naraih, by people, by its performers; aphala-akanksibhih, who do not hanker after results,who are devoid of desire for results; and yuktaih, who are self-controlled;-that austerity which is of this kind, the noble people paricaksate, speak of it; as sattvikam, born of sattva.

17.18 That austerity which is undertaken for earning a name, being honoured and worshipped, and also ostentatiously,-that is spoken of as born of rajas, belonging to this world, uncertain and transitory.

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17.18 Yat, that; tapah, austerity; which is kriyate, undertaken; satkara-mana-pujartham, for earning a

name, being honoured and worshipped-for earning a name, (i.e.) for being spoken of thus: 'This Brahmana, who is given to austerity, is pious'; for being honoured by (others') standing up respectfully, salutation, etc.; for being worshipped with washing of feet, adoration, feeding, etc.; for these-; ca eva, and also, (that) austerity which is performed dambhena, ostentatiously; tat, that; proktam, is spoken of; as rajasam, born of rajas; iha, belonging to this world; [i.e. yielding fruits only in this world.] calam, uncertain-its result being unpredictable; and adhruvam, transitory.

17.19 That austerity which is undertaken with a foolish intent, by causing pain to oneself, or for the destruction of others-that is said to be born of tamas.

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17.19 Yat, that; tapah, austerity; which is kriyate, under-taken; mudha-grahena, with a foolish intent, with a conviction arising out of non-discriminating; pidaya, causing pain; atmanah, to oneself (to one's body etc.); va, or; utsadanartham, for the destruction; parasya, of another; tat, that; is

udahrtam, said to be; an austerity tamasam, born of tamas. Now the classification of charity is being spoken of:

17.21 But the gift which is given expecting reciprocation, or again, with a desire for its result, and which is given grudgingly,- that is considered to be born of rajas.

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17.21 Tu, but; the danam, gift; yat, which; diyate, is made; prati-upakara-artham, expecting reciprocation-with this purpose in view: 'In time, he will render service in return'-; va punah, or again; uddisya, with a desire for; its phalam, result-that, 'To me will accrue some unseen reward of this gift'-; and which is diyate, given; pariklistam, grudgingly, with reluctance; tat, that; is smrtam, considered to be; rajasam, born of rajas.

17.22 The gift which is made at an improper place and time, and to undeserving persons, without proper treatment and with disdain, is declared to be born of tamas.

17.22 Tat, that; danam, gift; yat, which; diyate, is given; adesakale, at an improper place and time-in an unholy place full of barbarians and impure things, etc.; at an improper time: which is not well known as productive of merit; without such specially as Sankranti etc.-; and apatrebhyah, to undeserving persons, to fools, thieves and others;- and even when the place etc. are proper-asatkrtam, without proper treatment, without sweet words, washing of feet, worship, etc.; and avajnatam, with disdain, with insults to the recipient; is udahrtam, declared to be; tamasam, born of tamas. This advice is being imparted for making sacrifices, gifts, austerities, etc. perfect:

17.23 'Om-tat-sat' ['Om, That, Existence': 'Om iti brahma, Om is Brahman' (Tai. 1.8.1); 'Tattvamasi, Thou art That' (Ch. 6.8.7); and 'Sadeva somya idamagra asit, This was Existence alone in the beginning, O amiable one' (Ch. 6.2.1)-in these texts Brahman is indicated by the words Om, tat, sat.]- this is considered to be the threefold designation of Brahman. The Brahmanas and Vedas and the

sacrifices were ordanined by that in the days of yore.

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17.23 Om, tat, sat-iti, this; is smrtah, considered, regarded, in the Vedanta, by the knowers of Brahman; to be the trividhah, threefold; nirdesah, designation, mention by name-nirdesa is that by which a thing is specified; brahmanah, of Brahman. The Brahmanas and the Vedas and the sacrifices were vihitah, ordainded, [When some defect arises in sacrifice etc., then this is corrected by uttering one of these words-Om, tat, sat.] created; tena, by that threefold designation; pura, in the days of yore [In the beginning of creation by Prajapati.]-this is said by way of eulogizing the designation.

17.24 Therefore, acts of sacrifice, charity and austerity as prescribed through injunctions, of those who study and expound the Vedas, always commence after uttering the syllable Om.

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17.24 Tasmat, therefore; yajna-dana-tapah, kriyah, acts of sacrifice, charity and austerity-acts in the form of sacrifice etc.; vidhana-uktah, as prescribed through injunctions, as ordained by the scriptures; brahma-vadinam, of those who study and expound the Vedas; satatam, always; pravartante, commence; udahrtya, after uttering; om iti, the syllable Om.

17.25 After (uttering) the word tat, acts of sacrifice and austerity as also the various acts of charity are performed without regard for results by persons aspiring for Liberation.

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17.25 After uttering the word tat, which is a name of Brahman, yajna-tapah-kriyah, acts of sacrifice and austerity; ca, as also; vividhah, the various; dana-kriyah, acts of charity, such as gift of land, gold, etc.; kriyante, are performed; anabhisandhaya, without regard for; phalam, results of actions; moksa-kanksibhih, by persons aspiring for Liberation. The use of the words Om

and tat has been stated. Thereafter, the use of the word sat is bieng presently stated:

17.26 This word sat is used with regard to (something) coming into being and with regard to (someone) becoming good. So also, O son of Prtha, the word sat is used with regard to an auspicious rite.

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17.26 Etat, this; sat iti, word sat, a name of Brahman; prayujyate, is used, is uttered; sad-bhave, with regard to (something) coming into being-with regard to coming into existence of something that was not there, as for instance the birth of a son who was not there before; so also sadhu-bhave, with regard to (someone) becoming good-sadhu-bhava means coming to possess good conduct by an evil person who had bad behaviour; with regard to that. Tatha, so also, O Son of Prtha; the sat-sabdah, word sat; yujyate (-which is the same as prayujyate-), is used; prasaste karmani, with regard to an auspicious rite, such as mirage etc.

17.27 And the steadfastness in sacrifice, austerity and charity is spoken of as sat. And even the action meant for these is, verily, called as sat (good).

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17.27 And sthitih, steadfastness; that is yajne, in sacrifice, in the act of sacrifice; the steadfastness that is tapasi, in austerity; and the steadfastness that is dane, in charity; that ucyate, is spoken of; sat iti, as sat, by learned persons. And eva, even; the karma, action; tad-arthiyam, meant for these-for sacrifice, charity and austerity, or for Him whose names are under discussion, i.e. for God; is eva, verily; abhidhiyate, called; sat iti, as sat (good). Thus, in this way, the acts of sacrifice, austerity, etc., even when they are devoid of sattva and goodness, become good and endued with sattva by he use of the three names of Brahman with faith. And as regards those (sacrifice etc.), since in all cases everything is performed with a predominance of faith, therefore-

17.28 O son of Prtha, whatever is offered in sacrifice and given in charity, as also whatever austerity is undertakne or whatever is done

without, faith, is said to be of on avail. And it is of no consequence after death, nor here.

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17.28 O son of Prtha, whatever is hutam, offered in sacrifice, poured as oblation; and dattam, given in charity to Brahmanas,without faith; whatever tapah, austerity; is taptam, performed without faith; so also, whatever is krtam, done without faith, e.g. praise, salutation, etc.; all that ucyate, is said to be; asat iti, of no avail, since it is outside th course of discipline leading to Me. Ca, and, although involving great effort; na ca tat, it is of no consequence; pretya, after death, for producing (some) result; na, nor even for any result; iha, because it is condemned by the wise. [Thus it is established in this chapter that, among persons who are not at all versed in the scriptures, but are possessed of (either of the) three characterisitcs of sattva, (rajas) etc., only those shall attain to Liberation who steadfastly resort to sattva alone by partaking of sattvika food, (performing sattvika) sacrifices) etc. to te exclusion of rajasika and tamasika food etc., who destroy any defect that might arise in sacrifice etc. by uttering the names of

Brahman, who have fully purified their intellect, and who have attained to the realization of Truth arising from one's being endowed with such disciplines as hearing and and thinking (sravana, manana) of, and meditation (nididhyasana) on Brahman.]

## Chapter 18

18.1 Arjuna said -- O mighty-armed Hrsikesa, O slayer of (the demon) Kesi, I want to know serverally the truth about sannyasa as also about tyaga.

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18.1 O mighty-armed Hrsikesa, kesi-nisudana, O slayer of (the demon) Kesi; icchami, I want; veditum, to know; prthak, severally, through their mutual distinctions; tattvam, the truth, the intrinsic nature, i.e. the real meaning; sannyasasya, of sannyasa, i.e. the meaning of the word sannyasa, ca, as also; tyagasya, of tyaga, i.e. the meaning of the word tyaga. Kesi was a demon who had assumed the form of a horse, and Lord Vasudeva had killed him. Hence He is addressed by that name (Kesi-nisudana) by Arjuna. The word sannyasa and tyaga, used in various places in the preceding chapters, are not explicit in their implications. Therefore, in order to determine them for Arjuna who had put the question,-

18.2 The Blessed Lord said -- The learned ones know sannyasa to be the giving up of actions done with a desire for reward. The adepts call the abandonment of the results of all works as tyaga.

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18.2 Some kavayah, learned ones; viduh, know; sannyasam, sannyasa, the meaning of the word sannyasa, the non-performance of what comes as a duty; to be the nyasam, giving up; karmanam, of actions; kamyanam, done with a desire for reward, e.g. Horse-sacrifice etc. Sarva-karma-phala-tyagah, abandonment of the results of all actions, means the giving up of the results accruing to oneself from all actions- the daily obligatory and the occasional (nitya and naimittika) that are performed. Vicaksanah, the adepts, the learned ones; prahuh, call, speak of that; as tyagam, tyaga, as the meaning of the word tyaga. Even if 'the giving up of actions for desired results' or 'the abandonment of results' be the intended meaning, in either case the one meaning of the words sannyasa and tyaga amounts only to tyaga (giving up); they do not imply distinct categories as do the words 'pot' and 'cloth'. Objection: Well, is it not

that they say the daily obligatory (nitya) and the occasional (naimittika) rites and duties have no results at all? How is the giving up of their results spoken of-like the abandoning of a son of a barren woman?! Reply: This defect does not desire. It is the intention of the Lord that the nitya-karmas (daily obligatory duties) also have results; for the Lord will say, 'The threefold results of actions-the undesirable, the desirable and the mixed-accrue after death to those who do not resort to tyaga', and also, 'but never to those who resort to sannyasa (monks)' (12). Indeed, by showing that, it is only in the case of sannyasins (monks) alone that there is no connection with the results of actions, the Lord asserts in, '...accrue after death to those who do not resort to tyaga (renunciation)' (abid.), that the result of daily obligatory (nitya) duties accrue to those who are not sannyasins (monks).

18.3 Some learned persons say that action, beset with evil (as it is), should be given up, and others (say) that the practice of sacrifice, charity and austertiy should not be given up.

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18.3 Eke, some; manisinah, learned ones, subscribing to the views of the Sankhyas and others; prahuh, say; that dosavat, beset with evil (as it is);-What is it?- karma, action, all actions, becuase they are the cause of bondage; tyajyam, should be given up even by those who are eligible for actions (rites and duties). Or, it (action) is to be given up dosavat, just as defects such as attachment etc. are renounced. Ca and, in that very context; apare, others; (say) that yajana-dana-tapah-karma, the practice of sacrifice, charity and auterity; na tyajyam, should not be given up. These alternatives are with regard to only those who are qualified for action, but not with regard to the monks who are steadfast in Knowledge and have gone beyond the stages of life. This discussion is not concerned with those who are held to be outside the scope of eligibility for action in the assertion (by the Lord), 'The steadfastness in the Yoga of Knowledge by men of realization was spoken of by Me in the days of yore' (see 3.3). Objection: Well, just as those who are qualified for rites and duties and who have their distinct steadfastness are being considered here in the chapter summarizing the entire scripture, though they have been dealt with earlier in '...through the Yoga of Action for the yogis' (3.3), similarly, let

even the men of realization who are steadfast in Knowledge be considered here. Reply: No, because it is not logical that their renunciation should result from delusion and sorrow (cf. 7 and 8). The men of realization do not perceive in the Self the sorrows arising from physical torment; for it has been shown that desire etc. are attributes only of the field (body) (see 13.6). Therefore, they do not renounce action but of fear for physical trouble and pain. Nor do they perceive actions in the Self, on account of which they should give up obligatory duties out of delusion. In fact, they renounce with the conviction that 'action belongs to the organs' (see 3.28); 'I certainly do not do anything' (see 5.8); for, the mode of renunciation of an enlightened person was shown in, '...having given up all actions mentally' (5.13). Therefore, those others who are qualified for rites and duties, who are unelightened about the Self, and for whom renunciation is possible out of delusion and from fear of physical trouble, are alone condemned as persons who, being possessed of tamas and rajas, resort to renunciation. And this is done with a veiw to eulogizing the renunciation of the results of rites and duties by the unenlightened men of action. Besides, the men of renunciation in the real sense have been particularly pointed out in, 'who has

renounced ever undertaking,' 'who is silent, content with anything, homeless, steadyminded' (12.16, 19), and also (while determining) the characteristics of one who has transcended the gunas (Chapter 14). The Lord will further say, '...which is the supreme consummation of Knowledge' (50). Therefore the monks steadfast in Knowledge are not intended to be spoken of here. It is only the abandoning of the results of action which, by virtue of its being imbued with the quality of sattva, is spoken of as sannyasa in contrast to the renunciation of actions which is possessed of tamas etc.; it is not sannyasa in the primary-sense-the renunciation of all actions. Objection: According to the reason shown in the text, 'Since it is not possible for one who holds on to a body to give up actions entirely' (11), may it not be argued that the actions entirely' (11), may it not be argued that the word sannyasa is certainly used in the primary sense because it is impossible to abandon all works? Reply: No, for the next adducing the reason is meant for eulogy. Just as, 'From renunciation immediately (follows) Peace' (12.12), is a mere eulogy of renunciation of the fruits of action, it having been enjoined on Arjuna who was unenlightened and incapable of undertaking the various alternatives (paths) as

stated earlier, so also is this sentence, 'Since it is not possible for one who holds on to a body to give up actions entirely' (11), meant for eulogizing the renunciation of the resorts of all actions. No one can point an exception to the proposition that 'having given up all actions mentally, (the embodied man of self-control) continues happily...without doing or causing (others) to do anything at all' (see 5.13). Therefore these alternative veiws regarding sannyasa and tyaga are concerned only with those who are qualified for rites and duties. But the enlightened ones who have realized the supreme Truth are competent only for steadfastness in Knowledge, which is characterized by renunciation of all actions; not for anything else. Hence, they do not come within the purview of the alternative veiws. Thus has this been pointed out by us in connection with the text, '...he who knows this One as indestructible...' (2.21) as also in the beginning of the third chapter.

18.4 O the most excellent among the descendants of Bharata, hear from Me the firm conclusion regarding that tyaga. For, O greatest among men, tyaga has been clearly declared to be of three kinds.

18.4 Bharata-sattama, O the most excellent among the descendants of Bharata; srnu, hear, understand; me, from Me, from My statement; niscayam, the firm conclusion; tatra tyage, regarding that tyaga, regarding these alternative veiws on tyaga and sannyasa as they have been shown. Hi, for; purusavyaghra, O greatest among men; tyagah, tyaga; samprakirtitah, has been clearly declared, has been distinctly spoken of in the scriptures; to be trividhah, of three kinds, threefold, under the classes of tamasa (those based on tamas [Tamas: darkness, mental darkness, ignorance; one of the three qualities of everything in Nature. Also see 14.8, and note under 2.45.-Tr.], etc. The Lord has used the word tyaga with the idea that the (primary) meanings of tyaga and sannyasa are verily the same. Since it is difficult to comprehend this idea, that the primary meanings of the words tyaga and sannyasa can be threefold under the classification based on tamas etc. in the case of one who is unenlightened and who is qualified for rites and duties-but not in the case of one who has realized the supreme Goal-,therefore no one else is capable of speaking the truth in this connection.

Hence, listen to the firm conclusion of the Lord with regard to the supreme Truth as revealved by the scriptures. Which, again, is this firm conclusion? In reply the Lord says:

18.5 The practice of sacrifice, charity and austerity is not to be abandoned; it is surely to be undertaken. Sacrifice, charity and austerity are verily the purifiers of the wise.

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18.5 Yajna-dana-tapah-karma, the practice of sacrifice, charity and austerity-this threefold practice; na tyajyam, is not to be abandoned; tat, it; is eva, surely; karyam, to be undertaken. Why? Yajnah, sacrifice; danam, charity; and tapah, austerity; are eva, verily; pavanani, the purifiers, the causes of sanctification; manisinam, of the wise, i.e. of those who do not seek results for themselves.

18.6 But even these actions have to be undertaken by renouncing attachment and (hankering for) results. This is My firm and best conclusion, O Parhta.

18.6 Tu, but; api, even; etani, these; karmani, actions, viz sacrifice, charity and austerity, which have been spoken of as purifiers; kartavyani, have to be undertaken; tyaktva, by renouncing; sangam, attachment to them; and by giving up (hankering for) their phalani, results. Iti, this; is me, My; niscitam, firm; and uttamam, best; matam, conculsion. Having promised, 'hear from Me the firm conclusion regarding that (tyaga)' (4) and also adduced the reason that they are purifiers, the utterance, 'Even these actions have to be performed. This is the firm and best conclusion', is only by way of concluding the promised subject-matter; this sentence does not introduce a fresh topic. For it stands to reason that the phrase 'even these' refers to some immediate topic under discussion. The implication of the word api (even) is: 'Even these acts, which are causes of bondage to one who has attachment and who hankers after their results, have to be undertaken by a seeker of Liberation.' But the phrase 'even these' is not used in relation to other acts. Others explain (thus): Since the nityakarmas have no results, therefore (in their case) it is illogical to say, 'by giving up

attachment and (hankering for their) results'. The meaning of the phrase etani api (even these) is that, 'even these rites and duties, which are undertaken for desired results and are different from the nityakarmas, have to be undertaken. What to speak of the nityakarmas like sacrifice, charity and austerity!' (Reply:) This is wrong since it has been established by the text, 'sacrifice, charity and austerity are verily the purifiers,' that even the nityakarmas have results. For a seeker of Liberation who wants to give up even the nityakarmas from fear of their being causes of bondage, how can there be any association with actions done for desired results? Moreover, the phrase etani api cannot apply to actions done for desired results (kamyakarmas), since they have been denigrated in, '...indeed, actions is quite inferior' (2.49), and in, '...by actions other than that action meant for God' (3.9), and since, on the strength of the texts [Which support the two earlier arguments.], 'the Vedas have the three qualities as their object' (2.45), 'Those who are versed in the Vedas, who are drinkers of Soma,...(pray for the heavenly goal by worshipping) Me' (9.20), and 'they enter into the human world on the exhaustion of their merit' (9.21), it has been definitely stated that actions done for desired results are causes of

bondage; and also because they are far removed from the context.

18.7 The abandoning of daily obligatory acts (nityakamas) is not justifiable. Giving up that through delusion is declared to be based on tamas.

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18.7 Therefore, sannyasah, the abandoning; niyatasya tu karmanah, of the daily obligatory acts, by the seeker of Liberation who is as yet unenlightened and is fit for rites and duites; na apapadyate, is not justifiable, because what is desired is the purification of unenlightened persons. Parityagah, giving up; tasya, of that, of the daily obligatory duty; mohat, through delusion, through ignorance; parikirtitah, is declared; to be tamasah, based on tamas. Niyata is that duty which must be performed. That an act is niyata (obligatory) and it is relinquished is contradictory. Therefore the giving up of that through delusion is declared to be based on tamas, for delusion is tamas. Besides,

18.8 Whatever action one may relinquish merely as being painful, from fear of physical suffering, he, having resorted to renunciation based on rajas, will surely not acquire the fruits of renunciation.

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18.8 Yat, whatever; karma, action; tyajet, one may relinquish, eva, merely; iti, as being; kuhkham, painful; [As being impossible to accomplish.] kaya-klesa-bhayat, from fear of physical suffering, out of fear of bodily pain; sah, he; krtva, having resorted; tyagam, to renunciation; rajasam, based on rajas, arising from rajas; will eva, surely; na labhet (shuld rather be labhate), not acquire; tyaga-phalam, fruits of renunciation, the result called Liberation, which follows from renunciation of all actions as a consequence of Illumination. Which, again, is the renunciation based on sattva?

18.9 Whatever obligatory duty is performed just because it is a bounden duty, O Arjuna, by giving up attachment and the result as well,-that renunciation is considered to be based on sattva.

18.9 Yat, whatever; niyatam karma, daily obligatory duty; kriyate, is performed, accomplished; iti eva, just because; it is karyam, a bounden duty; O Arjuna, tyaktva, by giving up; sangam, attachment; and phalam, the result; ca eva, as well; sah, that; tyagah, renunciation, giving up of attachment and (hankering for) the resutls of daily obligatory duties; matah, is considered; to be sattvikah, based on sattva, arising from sattva. We said that the Lord's utterance is proof of the fruitfulness of daily obligatory duties. Or, even if the niyakarmas be understood (from the Lord's worlds) to be fruitless, still the ignorant man does certainly imagine that the nityakarmas (daily obligatory duites) when performed produce for oneself a result either in the form of purification of the mind or avoidance of evil. As to this, the Lord aborts even that imagination by saying, 'by giving up the result'. Hence it has been well said, 'by giving up attachment and the result'. Objection: Well, is not the threefold relinquishment of actions, also called sannyasa, under discussion? As regards this, the renunciation based on tamas and rajas have been stated. Why is the relinquishment of

attachment and (desire for their) results spoken of here as the third? This is like somebody saying, 'Three Brahmanas have come. Of them two are versed in the six auxiliaries [The six auxiliaries are: Siksa (Phonetics), Kalpa (Code of Rituals and Sacrifices), Vyakarana (Grammar), Nirukta (Etymology), Chandas (Meter, Prosody), and Jyotisa (Astronomy).-Tr.] of the Vedas; the third is a Ksatirya!' Reply: This is not wrong, for this is meant as a eulogy on the basis of the common factor of renunciation. Between renunciation of actions and renunciation. of hankering for results, there is, indeed, the similarity of the fact of renunciation. While on this subject, by condemning 'renunciation of actions' on account of its being based on rajas and tamas, the 'renunciation of desire for results of actions' is being praised on account of its being based on sattva, by saying, 'that renunciation is considered to be based on sattva.' The internal organ of a person who is qualified for rites and duties, who performs the nityakarmas by giving up attachment and hankering for results, becomes pure on account of its being untainted by attachment to results etc. and refined by the nitya-karmas. When it is pure and tranquil, it becomes capable of contemplating on the Self. Since, for that very person whose

internal organ has become purified by performing the nityakarmas and who has become ready for the knowledge of the Self, the process by which he can become steadfast in it has to be stated, therefore the Lord says:

18.10 The man of renunciation who has become imbued with sattva, who is wise and freed from doubts, does not hate unbefitting action, nor does he become attached to befitting activity.

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18.10 Na devesti, he does not hate; akusalam, unbefitting; karma, action, rites and duties meant for desired results-with the idea, 'What is the usefulness of this which is a cause of transmigration through fresh embodiment?' Na anusajjate, he does not become attached to; kusale, befitting activity, daily obligatory duties, by thinking that this is the cause of Liberation by virtue of its being the cause of purification of the mind, rise of Knowledge and steadfastness in it. That is to say, he does not entertain any liking even for it, because he finds no purpose in it. Who, again, is he? Tyagi, the man of renunciation, who

has become so by having given up attachment and rewards of action in the manner stated above. He is a tyagi who performs nityakarmas by relinquishing attachment to those acts and (their) results. Again, it is being stated as to when that person does not hate an unbefitting act and does not become attached to a befitting activity: When he has become sattva-samavistah, imbued with sattva, i.e., when he is filled with, possessed of, sattva, which is the means to the knowledge that discriminates between the Self and the not-Self; and hence medhavi, wise-endowed with intelligence (medha), intuitive experience, characterized as knowledge of the Self; one possessed of that is medhavai (wise)-; and owing to the very fact of being wise, chinnasamsayah, freed from doubts-one whose doubts created by ignorance have been sundered, one who is freed from doubts by his firm conviction that nothing but abiding in the ture nature of the Self is the supreme means to the highest Good. The person competent (for rites and duties) who, having gradually become purified in mind through the practice of Karma-yoga in the way described above, has realized as his own Self the actionless Self, which is devoid of modifications like birth etc., he, '...having given up all actions mentally,

remaining at without doing or causing (others) to do anything at all' (cf. 5.13), attains steadfastness in Knowledge, which is characterized as 'actionlessness'. In this way, the purpose of the aforesaid Karma-yoga has been stated through the present verse. On the other hand, since, for the unenlightened person-who, while being qualified (for rites and duties), holds on to the body owing to the erroneous conception that the body is the Self, and who has the firm conviction, 'I am the agent,' because of the persistence of his idea that the Self is the agent-it is not possible to renounce actions totally, therefore he has competence only for performing enjoined duties by giving up fruits of actions. But he is not to renounce them (actions). In order to point out this idea the Lord says:

18.11 Since it is not possible for one who holds on to a body to give up actions entirely, therefore he, on the other hand, who renounces results on actions is called a man of renunciation.

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18.11 Deha-bhrta, for one who holds on to a body-one who maintains (bibharti) a body (deha) is

called a deha-bhrt. One who has self-indentification with the body is called a deha-bhrt, but not a so a man of discrimination; for he has been excluded from the eligibility for agentship by such texts as, 'He who knows this One is indestructible...' etc. Hence, for that unenlightened person who holds on to the body, he, since; it is na, not; sakyam, possible; tyaktum, to give up, renounce; karmani, actions; asesatah, entirely, totally; therefore the ignorant person who is competent (for rites and duties), yah, who; tu, on the other hand; karma-phala-tyagi, renounces results of actions, relinquishes only the hankering for the results of actions while performing the nityakarmas; sah, he; is abhidhiyate, called; tyagi iti, a man of renunciation-even though he continues to be a man of rites and duties. This is said by way of eulogy. Therefore total renunciation of actions is possible only for one who has realized the supreme Truth, who does not hold on to the body, and who is devoid of the idea that the body is the Self. Again, what is that purpose which is accomplished through renunciation of all actions? This is being stated:

18.12 The threefold results of actions-the undesirable, the desirable, and the mixed-accrues

after death to those who do not resort to renunciation, but never to those who resort to monasticism.

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18.12 These trividham, threefold-of three kinds; phalam, results; karmanah, of actions characterized as the righteous and the unritheous; anistam, the undesirable, consisting in (birth in) hell, (among) animals, etc.; istam, the desirable, consisting in (birth as) gods and others; and misram, the mixed, having a mixture of the desirable and the undesirable, consisting in (birht as) human beings;- these results that are of these kinds, bhavati, accrues; pretya, after death, after the fall of the body; atyaginam, to those who do not resort to renunciation, to the unilllumined, the men with rites and duties, who are not men of renunciation in the truest sense. The derivative sense of the word phala (pha-la) is this: On accunt of being accomplished through the operation of diverse external accessories, and a result of ignorance, comparable to the charm cast by jugglery, a source of great delusion and appearing as though close to the indwelling Self, it is phalgu (unsubstantial),

and as a consequence it undergoes layam (disappearance). (The result that is of this kind accrues to those who do not resort to renunciation). Tu, but; na kvacit, never; sannyasinam, to those who resort tomonasticism for the sake of the highest Reality, to the class of monks called paramahamsas who remain steadfast in Knowledge alone. For, it cannot be that those who are devoted wholly to steadfastness in complete enlightenment do not dig out the seed of transmigration. This is the meaning. Therefore it is only for those who have realized the supreme Truth that it is possible to become a monk who renounces actions totally, because action, accessories and results are superimmpositions on the Self through ignorance. But the renunciation of all actions is not possible for an unenlightened person who perceives the locus (the body etc.), action, agentship and accessories as the Self. This the Lord shows in the following verses:

18.13 O mighty-armed one, learned from Me these [Another reading is etani.-Tr.] five factors for the accomplishment of all actions, which have been spoken of in the Vedanta in which actions terminate.

18.13 O mighty-armed one, nibodha, learn; me, from Me; imani, these; panca, five; karanani, factors, accessories, which are going to be stated- for drawing the attention of his (Arjuna's) mind and for showing the difference among these categories [Categories: locus (body) etc], the Lord praises those accessories in the succeeding verses as fit for being known-; siddhaye, for the accomplishment; sarva-karmanam, of all actions; proktani, which have been spoken of; sankhye, in Vedanta-sankhya is that scripture where the subject-matters [In the sentence, 'Thou art That', the word Thou means the individual Self, and That means Brahman. The comprehension of their unity, and also 'hearing, reflection and meditation' are referred to as the subject-matters.] to be known are fully (samyak) stated (khyayante)-; krtante, in which actions terminate. Krtante qualifies that very word (Vedanta). Krtam mean action. That in which occurs the culmination (anta) of that krtam is krtantam, i.e. the termination of actions. In the texts, '...as much utility as a man has in a well' (2.46), and 'O son of Prtha, all actions in their totality culminate in Knowledge' (4.33), the Lord

shows the cessation of all actions when the knowledge of the Self dawns. Hence (it is said): '...which have been spoken of in that Vedanta where actions culminate and which is meant for the knowledge of the Self.' Which are they? This is being answered:

18.14 The locus as also the agent, the different kinds of organs, the many and distinct activities, and, the divine is here the fifth.

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18.14 Adhisthanam, the locus, the body, which is the seat, the basis, of the manifestation of desire, hatred, happiness, sorrow, knowledge, etc.; tatha, as also karta, the agent, the enjoyer [The individual Self which has intelligence etc. as its limiting adjuncts, due to which it appears to possess their characteristics and become identified with them.] who has assumed the characteristics of the limiting adjuncts; prthak vidham, the different kinds of; karanam, organs, the ears etc. which, twelve [The five organs of knowledge (eyes, ears, nose, tongue and skin), the five organs of actions (hands, feet, speech, organ of excertion and that of generation),

the mind and the intellect.] in number, are of different kinds for the experience of sound etc.; the vividhah, many; and prthak, distinct; cesta, activities connected with air-exhalation, inhalation, etc.; ca eva, and; daivam, the divine, i.e. the Sun and the others who are the presiding deities of the eye etc.; is atra, here, in relation to these four; pancamam, the fifth-completing the five.

18.15 Whatever action a man performs with the body, speech and mind, be it just or its reverse, of it these five are the cuases.

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18.15 Yat, whatever; karma, action; narah, a man; prarabhate, performs; with these three-sarira-van-manobhih, with the body, speech and mind; be it nyayyam, just, rigtheous, conforming to the scriptures; va, or; viparitam, its reverse, not conforming to the scriptures, unrighteous; and even such activities like closing the eyes etc. whch are consequent on the fact of living (i.e. instinctive acts)-they also are certainly the result of righteous and unrighteous acts done in earlier lives, and hence they are understood by the very, use of the

words 'just and its reverse'-; tasya, of it, of all activities without exception; ete, these; panca, five, as mentioned; are the hetavah, causes. Objection: Well, are not the locus etc. the cause of all actions? Why is it said, '...performs with the body, speech and mind'? Reply: This fault does not arise. All actions described as 'enjoined' or 'prohibited' are mainly based on the three, body etc. Seeing, hearing, etc., which are characteristics of life and are subsidiaries to these (body etc.) [Seeing etc. are accomplished by the eye etc., which are part and parcel of the body etc.] , are divided into three groups and spoken of in, 'performs with the body,' etc. Even at the time of reaping the fruits (of actions), they are experienced mainly through these (three). Hence, there is no contradiction with the assertion that the five are the causes.

18.16 This being the case, anyone, who, owing to the imperfection of his intellect, perceives the absolute Self as the agent, that man does not perceive (properly), and has a perverted intellect.

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18.16 Tatra is used for connecting with the topic under discussion. Tatra evam sati, this being the case, when actions are thus accomplished by the five causes mentioned above;-this portion has to be connected with 'perverted intellect' by way of causality [Actions are done by the body etc., but since a person thinks that the Self is the agent, therefore he is said to have a perverted intellect.]-yah, tu, anyone, an unenlightened person, who; pasyati, perceives; kevalam, the absolute, pure; atmanam, Self; as the kartaram, agent-thinking, 'I myself am the agent of the actions being done by them', as a consequence of imagining the Self as identified with them; why?-akrta-buddhitvat, owing to the imperfection of his intellect, owing to his intellect not having been refined by the instructions of Vedanta and the teachers, and by reasoning-. Even the person who, believing in the Self as distinct from the body etc., looks upon the distinct [Ast. omits anyam (distinct).-Tr.], absolute Self as the agent, he, too, is surely of imperfect intellect. Hence, owing to his having an imperfect intellect, sah, that man; na, does not; pasyati, perceive (properly) either the truth about the Self or about actions. This is the meaning. Therefore he is a durmatih, man of perverted intellect, in the sense that his intellect is contemptible, perverse,

corrupted, and the cause of repeatedly undergoing births and deaths. He does not perceive even while seeing-like the man suffering from Timira seeing many moons, or like one thinking the moon to be moving when (actually) the clouds are moving, or like the one seated on some conveyance (e.g. palanquin), thinking oneself to be moving when others (the bearers) are moving. Who, again, is the man of right intellect who perceives correctly? This is being answered:

18.17 He who has not the feeling of egoism, whose intellect is not tainted, he does not kill, nor does he become bound-even by killing these creatures!

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18.17 Yasya, he who, the person whose intellect is refined by the instructions of the scriptures and the teachers, and reason; who has na, not; ahankrtah bhavah, the feeling of egoism, in whom does not occur the notion in the form, 'I am the agent'; i.e., he who sees thus: 'These five, viz locus etc. (14), imagined in the Self through ignorance, are verily the agents of all actions; not I. But I am the

absolute, unchanging witness of their functions, 'Without vita force, without mind, pure, superior to the (other) superior immutable (Maya)" (Mu. 2.1.1)'; yasya, whose; buddhih, intellect, the internal organ, which is the limiting adunct of the Self; is na, not; lipyate, tainted, does not become regretful thinking, 'I have done this; as a result, I shall enter into hell'; whose intellect does not become thus tainted, he has a good intellect and he perceives (rightly). Api, even; hatva, by killing; iman, these; lokan, creatures, i.e. all living beings; sah he; does not hanti, kill-he does not perform the act of killing; nor does he nibadhyate, become bound, nor even does he become connected with its result, the fruit of an unrighteous action. Objection: Even if this be a eulogy, is it not contradictory to say, 'even by killing he does not kill'? Reply: This defect does not arise; for this becomes logical from the ordinary and the enlightened points of view. By adopting the empirical point of view (which consists in thinking), 'I am the slayer', by identifying the body with the Self, the Lord says, 'even by killing'; and, by taking His stand on the supreme Truth as explained above (the Lord says), 'he does not kill, nor does he become bound'. Thus both these surely become reasonable. Objection; Is it not that the Self

certainly does act in combination with the locus etc., which conclusion follows from the use of the word kevala (absolute) in the text, 'the absolute Self as the agent' (16)? Reply: There is not such fault, because, the Self being changeless by nature, there is no possiblity of Its becoming united with the locus etc. For it is only a changeful entity that can possibly be united with another, or come to have agentship through combination. But, for the changeless Self there can be no combination with anything whatsoever. Hence, agentship through combination is not logical. Therefore, the absoluteness of the Self being natural, the word kevalam is merely a reiteration of an established fact. And the changelessness of the Self is well known from the Upanisads, the Smrtis and logic. As to that, in the Gita itself this has been established more than once in such texts as, 'It is said that...This is unchangeable' (2.25), 'Actions are being done by the gunas themselves' (see 3.27), 'this ...supreme Self does not act...although existing in the body' (13.31), and in the Upanisads also in such texts as, 'It thinks, as it were, and shakes, as it were' (Br. 4.3.7). And from the standpoint of reason also, the royal path is to hold that the true nature of the Self is that It is partless, independent of others and changeless. Even if mutability (of the Self) be

accepted, It should have a change that is Its own. The functions of the locus etc. cannot be attributed to the agency of the Self. Indeed, an action done by someone else cannot be imputed to another by whom it has not been done! As for what is imputed (on somebody) through ignorance, that is not his. As the quality of silver is not of nacre, or as surface or dirt attributed through ignorance to the sky by foolish people is not of the sky, similarly, the changes in the locus etc. also are verily their own, and not of the Self. Hence it has been well said that the enlightened person 'does not kill, nor is he bound', becuase of the absence of his being tainted by the idea that actions are done by himself. [Some translate this portion thus: '...because of the absence of the thought 'I am doing', and also due to the taintlessness of the mind'; or, '...in the absence of egotism and of all taint in the mind'.-Tr.] After having declared, 'This One does not kill, nor is It killed' (2.19); having stated the immutability of the Self through such texts as, 'Never is this One born' (2.20) , etc., which adduce the reason for this; having briefly stated at the commencement of the Scripture-in, 'he who knows this One as indestructible' (2.21)-that the enlightened man has no eligibility for rites and duties; and having deliberated in various places on that (cessation)

which has been mooted in the middle (of the Scripture), the Lord, by way of summarizing the purport of the Scripture, concludes here by saying that the enlightened person 'does not kill, nor does he become bound.' If this be so, then it becomes established that the three kinds of results of actions, viz the undesirable etc., do not accrue to the monks, since it is reasonable that, because of the illogicality of their entertaining the idea of being embodied, all actions resulting from ignorance become abandoned (by them). And hence, as a consequence of a reversal of this, it becomes inevitable that the results do accrue to others. Thus, this is how the purport of the scripture Gita has been summed up. In order that this which is the essence of the teachings of all the Vedas should be. understood after deliberation by the learned ones possessing a sharp intellect, it has been explained by us in accordance with the scriptures and reasoning, in various places by dealing with it topically. Thereafter, now is being stated what promts actions:

18.18 Knowledge, the object the knowledge and the knower-this is the threefold inducement to action. The comprehension of actions comes under three heads-the instruments, the object and the subject.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

18.18 Jnanam, knowledge (-being derived in the sense of 'that through which something is known', jnana means knowledge concerning all things in general-): so also jneyam, the object of knowledge (-that also is a reference to all objects in general-); similarly, parijnata, the knower, the experiencer, a product of ignorance, who partakes of the nature of the limiting adjuncts;-thus, this tripartite group formed by these is the trividha, threefold; karma-codana, inducement ot action, inducer of all actions in general. For, it is when the three, viz knowledge etc., combine that commencement of all actions meant either for acceptance or rejection [Acceptance, rejection or indifference.] are possible. After that, what are initiated by the five, viz locus etc., and are grouped in three ways according to the differences of their being based on speech, mind and body become comprehended under the three, viz instrument etc. This is what is being stated: Karma-sangrahah, the comprehension [It is well know that actions are based on the three-instrument etc.] of actions; iti, comes under; trividhah, three heads, three classes; viz karanam,

the instrument (-derived in the sense of that through which anything is done-), i.e. the external (organs) (ear etc.) and the internal (organs) (intellect etc.); karma, the object (-derivatively meaning that which is most cherished by the subject and is achieved through an act-); and karta, the subject (agent), who employs the instrument etc., who partakes of the nature of the limiting adjuncts. Sangrahah is derived thus: that in which something is comprehended. The comprehension of action (karma) is karma-sangrahah. Indeed, action becomes included in these three. Hence is this 'threefold comprehension of action'. Now then, since action, instrument and result are all constituted by the gunas, it becomes necessary to state the three fold variety in them based on the differences among the gunas, viz sattva, rajas and tamas. Hence it is begun:

18.19 Knowledge, action and agent are stated in the teaching about the gunas to be only of three kinds according to the differences of the gunas. Hear about them also as they are.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

18.19 Jnanam, knowledge; karma, action-not the objective case in the technical sense, which is defined as 'that which is most cheirshed by the subject'; and karta, agent, the accomplisher of actions; procyate, are stated; guna-sankhyane, in the teaching about the gunas, in the philosophy of Kapila; to be eva, only (-only is used for emphasis, by way of showing that they have no classification other than that based on the gunas-); tridha, of three kinds; guna-bhedatah, according to the differences of the gunas, i.e. according to the differences of sattva etc. Even that philosophy teaching about the gunas is certainly vaild so far as it concerns the experiencer of the gunas, though it is contradictory so far as the non-duality of the supreme Reality, Brahman, is concerned. Those followers of Kapila are acknoweldge authorities in the ascertainment of the functions of the gunas and their derivatives. Hence, that scripture, too, is being referred to by way of eulogy of the subject-matter going to be spoken of. Therefore there is no contradiction. Srnu, hear; tani, about them; api, also; yathavat, as they are, as established by reason and as propounded in the scriptures. Hear about knowledge etc. and all their diversities created by the differences of the gunas. The idea is , 'Concentrate your mind on the subject going to be

taught.' And now the threefold classification of knowledge is being stated:

18.20 Know that knowledge to be originating from sattva through which one sees a single, undecaying, undivided Entity in all the diversified things.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

18.20 Viddhi, know; tat, that; jnanam, knowledge, realization of the Self as non-dual, complete realization; to be sattvikam, originating from sattva; yena, through which knowledge; iksate, one sees; ekam, a single; avyayam, undecaying-that which does not undergo mutation either in itself or by the mutation of its qualities-' i.e. eternal and immutable; bhavam, Entity-the word bhava is used to imply an entity-, i.e. the single Reality which is the Self; sarvabhutesu, in all things, in all things begining from the Unmanifest to the unmoving things; and through which knowledge one sees that Entity to be avibhaktam, undivided; in every body, vibhaktesu, in all the deversified things, in the different bodies. The idea is: that Reality which is the Self remains, like Space, undivided. Being

based on rajas and tamas, those that are the dualistic philosophies are incomplete, and hence are not by themselves adequate for the eradication of worldly existence.

18.21 But know that knowledge to be originating from rajas which, amidst all things, apprehends the different entities of various kinds as distinct [As possessing distinct selves.].

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

18.21 Tu, but; viddhi, know; tat, that; jnanam, knowledge; to be rajasam, originating from rajas; yat, which; sarvesu bhutesu, amidst all things; vetti, apprehends-since knowledge cannot be an agent of hends-since knowledge cannot be an agent of action, therefore the meaning implied is, 'that, knowledge...through which one apprehends...'-; nana-bhavan, the different entities; prthagvidhan, of various kinds, i.e., those possessing diverse characteristics and different from oneself; prthakrvena, as distinct, as separate in each body.

18.22 But that (knowledge) is said to be born of tamas which is confined to one form as though it

were all, which is irrational, not concern with truth and triivial.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

18.22 But tat, that knowledge; is udahrtam, said to be; tamasam, born of tamas; yat, which is; saktam, confined; ekasmin, to one; karye, from, to one body or to an external image etc., krtsnavat, as though it were all, as though it comprehended everything, thinking, 'The Self, or God, is only this much; there is nothing beyond it,'-as the naked Jainas hold that the soul conforms to and has the size of the body, or (as others hold) that God is merely a stone or wood-, remaining confined thus to one form; ahaitukam, which is irrational, bereft of logic; a-tattvarthavat, not concerned with truth-tattvartha, truth, means some-thing just as it is; that (knowledge) which has this (truth) as its object of comprehension is tattvarthavat; that without this is ; a-tattvarthavat-; and which, on account of the very fact of its being irrational, is alpam, trivial, because it is concerned with trifles or is productive of little result. This kind of knowledge is indeed found in non-discriminating creatures in whom

tamas predominates. Now is being stated the threehold division of action:

18.23 The daily obligatory action which is performed without attachment and without likes or dislikes by one who does not hanker for rewards, that is said to be born of sattva.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

18.23 Niyatam, the daily obligatory; karma, action; yat, which; is krtam, performed; sanga-rahitam, without attachment; araga-dvesatah, without likes or dislikes; aphala-prepsuna, by one who does not hanker for rewards, by an agent who is the opposite of one who is desirous of the fruits of action; tat, that (action); ucyate, is said to be; sattvikam, born of sattva.

18.24 But that action is said to be born of rajas which is done by one desirous of results or by one who is egotistic, and which is highly strenuous.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

18.24 But tat, that; karma, action; udahrtam, is said to be; rajasam, born of rajas; yat, which; is kriyate, done; kamepsuna by one desirous of results; va, or; saahankarena, by one who is egotistic; and bahulaayasam, which is highly strenuous, accomplished by the agent with great effort. 'Egotistic' is not used in contrast to knowledge of Truth. What then? It is used in contrast to the absence of egotism in an ordinary person versed in the Vedic path. For in the case of the knower of the Self, who is not egotistic in the real sense, there is no question of his being desirous of results or of being an agent of actions requiring great effort. Even of actions born of sattva, the agent is one who has not realized the Self and is possessed of egoism; what to speak of actions born of rajas and tamas! In common parlance, a person versed in the Vedic path, even though not possessing knowledge of the Self, is spoken of as being free from egotism thus-'This Brahmana is free from egotism'. Therefore, 'sahan-karena va' is said in contrast to him only. Punah (again) is used to complete the meter.

18.25 That action is said to be born of tamas which is undertaken out of delusion, (and) without

consideration of its consequence, loss, harm and ability.

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18.25 Tat, that; karma, action; yat, which; is arabhyate, undertaken; mohat, out of delusion, non-discrimination; anapeksya, without consideration of; its anubandham, consequence, the result which accrues later; ksayam, loss-that losss which is incurred in the form of loss of energy or loss of wealth in the course of any action; himsam, harm, suffering to creatures; and paurusam, ability, prowess-one's own ability fest as, 'I shall be able to complete this task';-without consideration of these, from 'consequence' to 'ability', ucyate, is said to be; tamasam, born of tamas.

18.26 [Ast. introduces this verse with 'Idanim kartrbhedah ucyate, Now is being stated the distinctions among the agents.'-Tr.] The agent who is free from attachment [Attachment to results or the idea of agentship.], not egotistic, endowed with fortitude and diligence, and unperturbed by success and failure is said to be possessed of sattva.

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18.26 Karta, the agent; who is mukta-sangah, free from attachment-one by whom attachment has been given up; anahamvadi, not egotisic, not given to asserting his ego; dhrti-utsaha-samanvitah, endowed with fortitude and diligenc; and nirvikarah, unperturbed; siddhi-asiddhyoh, by success and failure, in the fruition and non-fruition of any action under-taken-led only by the authority of the scriptures, not by attachment to results etc. [Etc. stands for attachment to work.];-the agent who is such, he is ucyate, said to be; sattvikah, possessed of sattva.

18.27 The agent who has attachment, who is desirous of the results of actions, covetous, cruel by nature, unclean and subject to joy and sorrow is declared to be possessed of rajas.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

18.27 Karta, the agent; ragi, who has attachment; karma-phala-prepsuh, who is desirous of the

results of actions; lubdhah, covetous, greedy for other's property, and does not part with his own (when) at holy places; himsatmakah, cruel by nature, having a nature that cuases pain to others; asucih, unclean, devoid of internal and external cleanliness; and harsa-soka-anvitah, subject to joy and sorrow, affected by these two, joy and sorrow-joy at the acquisition of desired objects, sorrow at getting undesired objects and losing coverted objects; and elation and dejection may occur to that very person from his actions being aided or hindered; one who is subject to those-; parikirtitah, is declared to be; rajasah, possessed of rajas.

18.28 The agent who is unsteady, naive, unbending, deceitful, wicked, [A variant reading is naikrtikah.-Tr.] lazy, morose and procrastinating is said to be possessed of tamas.

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18.28 The agent who is ayuktah, unsteady; prakrtah, naive, of very unrefined intelligence, like a child; stabdhah, unbending like a staff-he does not bend down to anyone; sathah, deceitful, cunning, hiding his own powers; naiskrtikah,

wicked, given to destroying the livelihood of others; alasah, lazy, not inclined even to his own duties; visadi, morose, ever in a mood of dejection; and dirghasutri, procrastinating, postponing duties for long, [Ast. adds here, 'sarvada mandasvabhavah, always slow by nature'.-Tr.] not accomplishing even in a month what is to be done today or tomorrow;-one who is such, he ucyate, is said to be; tamasah, possessed of tamas.

18.29 O Dhananjaya, listen to the classification of the intellect as also of fortitude, which is threefold according to the gunas, while it is being stated elaborately and severally.

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18.29 O Dhananjaya, srnu, listen; bhedam, to the classification; buddheh, of the intellect; ca eva, as also; the classification dhrteh, of fortitude; trividham, which is threefold; gunatah, according to the gunas, sattva etc. -this much is an apporistic statement-; procyamanam, while it is being stated; asesena, elaborately, just as it is, without omitting

anything; and prthaktvena, severally. Arjuna is called Dhananjaya because, in the course of his expedition to conquer all the qaurters. he won immense human and divine wealth (dhana).

18.30 O Partha, that intellect is born of sattva which understands action and withdrawal, duty and what is not duty, the sources of fear and fearlessness, and bondage and freedom.

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18.30 O Partha, sa, that; buddhih, intellect; is sattviki, born of sattva; ya, which; vetti, understands; pravrttim, action, the path of rites and duties, which is the cause of bondage; and nivrttim, withdrawal, the path of renunciation, which is the cause of Liberation-since action and withdrawal are mentioned in the same sentence along with bondage and freedom, therefore they mean 'the path of rites and duties and of renunciation'-; karya-akarye, duty and what is not duty, i.e. what is enjoined or prohibited, [Ast. adds laukike vaidike va (ordinary or Vedic injunctions and prohibitions) after vihita-pratisiddhe; and it adds sastrabuddheh before kartavya-akartavye-

what ougth to be done or ought not to be done by one who relies on the scriptures.-Tr.] what ought to be done or ought not to be done, action and inaction. With regard to what? With regard to action leading to seen or unseen, results, undertaken according to place, time, etc. Bhaya-adhaye, the sources of fear and fearlessness, i.e. the cuases of fear and fearlessness, with regard to seen or unseen objects; bandham, bondage, along with its cause; and moksam, freedom, along with its cause. In this context, knowing is a function of the intellect; but the intellect is the possesser of the function. Fortitude also is only a particular function of the intellect.

18.31 O Partha, that intellect is born of rajas with which one wrongly understands virtue and vice as also what ought to be done and ought not to be done.

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18.31 O Partha, sa, that; buddhih, intellect; is rajasi, born of rajas; yaya, with which; prajanati, one

understands; ayathavat, wrongly, not truly, not by discerning it from all points of view; dharmam, virtue, as prescribed by the scritpures; and adharmam, vice, what is prohibited by them; [By dharma and adharma are implied the seen and the unseen results of actions as revealed by the scriptures; karya and akarya respectively refer to the actual doing of what ought to be done and the not doing of what ought not to be done.] ca eva, as also; karyam, what ought to be done; and akaryam, what ought not to be done-those very 'duty' and 'what is not duty' as stated earlier.

18.33 O Partha, the firmness that is unfailing through concentration, with which one restrains the functions of the mind, vital forces and the organs, that firmness is born of sattva.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

18.33 O Partha, dhrtya, the firmness; (-is connected with the remote word) avyabhicarinya, that is unfailing; yogena, through concentration, i.e. (the firmness that is) ever associated with samadhi (absorption in Brahman); yaya, with which; dharayate, one restrains;-what?-manah-prana-

indriya-kriyah, the functions of the mind, vital forces and organs-restrains them from tending towards the path opposed to the scriptures-. Indeed, when restrained with firmness, they do not incline towards objects prohibited by the scriptures. Sa, that; dhrtih, firmness, which is of this kind; is sattviki, born of sattva. What is mean is that when one restrains the functions of the mind, vital forces and organs with unfailing firmness, one does so through yoga, concentration.

18.34 But, O Partha, the firmness with which one holds on to righteousness, covetable things and wealth, being desirous of their fruits as the occasion for each arises, that firmness is born of rajas.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

18.34 Tu, but, O Partha; the dhrtya, firmness; yaya, with which; a person dharayate, holds on to; dharma-kama-arthan, righteousness, covetable things and wealth-entertains the conviction in the mind that these ought to be pursued always; and becomes phala-akanksi, desirous of their fruits; prasangena, as the occasion for each arises,

according as the situation arises for holding on to any one of dharma etc.; sa, that; dhrtih, firmness; is rajasi, born of rajas.

18.35 That firmness is considered [Some editions read partha in place of mata (considered).-Tr.] to be born of tamas due to which a person with a corrupt intellect does not give up sleep, fear, sorrow, despondency as also sensuality.

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18.35 That firmness is mata, considered to be; tamasi, born of tamas; yaya, due to which; durmedha, a person with a corrupt intellect; na vimuncati, does not give up-indeed, holds fast to; svapnam, sleep; bhayam, fear; sokam, sorrow; visadam, despondency; eva ca, as also; madam, sensuality, enjoyment of objects-mentally holding these as things that must always be resorted to, considering them to be greatly important to himself, like a drunkard thinking of wine. The threefold division of action as also of agents according to the differences of the gunas has been stated. After that, now is being stated the threefold division of results and happiness:

18.36 Now hear from Me, O scion of the Bharata dynasty, as regards the three kinds of joy: That in which one delights owing to habit, and certainly attains the cessation of sorrows; [S. and S.S. take the second line of this verse along with the next verse referring to sattvika happiness.-Tr.]

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18.36 Idanim, now; srnu, hear; me, from Me i.e. be attentive to what I say; tu, as regards; the trividham, three kinds of; sukham, joy, O scion of the Bharata dynasty. Yatra, that in which; ramate, one delights, derives pleasure; abhyasat, owing to habit, due to frequent repetition; and in the experinece of which joy one nigacchati, certainly attains; duhkhantam, the cessation of sorrow-.

18.37 That which is like poison in the beginning, but comparable to nectar in the end, and which, arises from the purity of one's intellect-that joy is spoken of as born of sattva.

18.37 Yat, that joy which is; iva, like; visam, poison, a source of pain; agre, in the beginning-when it first comes in the early stages of (acquisition) of knowledge, detachment, meditation and absorption, since they involve great struggle; but amrtopamam, comparable to nectar; pariname, in the end, when it arises from the maturity of knowledge, detachment, etc.; and which atma-buddhi-prasadajam, arises from the purity (prasada), trasparence like water, of one's intellect (atma-buddhi); tat, that; sukham, joy; is proktam, spoken of, by the learned ones ;as sattvikam, born of sattva. Or, the phrase atma-buddhi-prasadajam may mean 'arising from the high degree of clearness of that atma-buddhi (knowledge of or connected with the Self)'; therefore it is born of sattva.

18.38 That joy is referred to as born of rajas which, arising from the contact of the organs and (their) objects, is like nectar in the beginning, but like poison at the end.

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18.38 Tat, that; sukham, joy; is smrtam, referred to; as rajasam, born of rajas; yat, which; visaya-indriya-samyogat, arising from the contact of the organs and (their) objects; is amrtopamam, like nectar; agre, in the beginning, in the intial moments; but iva, like; visam, poison; pariname, at the end-at the end of full enjoyment of the objects (of the senses), because it causes loss of strength, vigour, beauty, wisdom, [Prajna, the capacity to understand whatever is heard.] retentive faculty, wealth and diligence, and because it is the cause of vice and its consequent hell etc.

18.39 That joy is said to be born of tams which, both in the beginning and in the sequel, is delusive to oneself and arises from sleep, laziness and inadvertence.

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18.39 That joy is udahrtam, said to be; tamasam, born of tamas; yat, which; both agre, in the beginning; ca, and; anubandhe, in the sequel, after

the end (of enjoyment); is mohanam, delusive; atmanah, to oneself; and nidra-alasya-pramada-uttham, arises from sleep, laziness and inadvertence. Therefore, now is begun a verse in order to conclude this section [The section showing that all things in the whole of creation are under the influence of the three gunas.].

18.40 There is no such entity in the world or, again, among the gods in heaven, which can be free from these three gunas born of Nature.

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18.40 Na asti, there is no; tat, such; sattvam, entity, living creatures like men and others, or non-living things; prthivyam, in the world; va punah, or, again; an entity devesu, among the gods; divi, in heaven; yat, which; syat, can be [-this is connected with the preceding portion 'na tat, there is no such (entity)'-]; muktam, free; ebhih, from these; trubhih, three; gunaih, gunas, sattva etc.; prakrti-jaih, born of Nature. It has been said that the entire transmigratory state together with its roots, characterized by action, agent and resuls-

consisting of the gunas, sattva, rajas and tamas-, and projected by ignorance, is an evil. And this also has been said through the imagery of the Tree in the verse, '...which has its roots upward' etc. (15.1). It has been further said that, 'after felling that (Tree), with the strong sword of detachment, thereafter, that State has to be sought for' (15.3-4). And, as to that, since all things consist of the three gunas, there arises the impossibility of the eradication of the cause of worldly existence. Hence, it has to be shown how it can be eradicated. Besides, the purport of the scripture Gita has to be summed up, and it has also to be shown that the import of all the Vedas and the Smrtis, which must be put into practice by those who long for the Goal of human life, is verily this much. Hence begin the verses, 'The duties of the Brahmanas, the Ksatriyas and the Vaisyas...', etc.

18.41 O scorcher of enemies, the duties of the Brahmanas, the Ksatriyas and the Vaisyas, as also of the Sudras have been fully classified according to the gunas born from Nature.

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18.41 Parantapa, O scorcher of enemies; karmani, the duties; brahmana-ksatriya-visam, of the Brahmanas, the Ksatriyas and the Vaisyas; ca, as also; sudranam, of the Surdras-the Sudras have not been included with the others (in the compund word) because, owing to their having a single birth, [Sudras have no right to be invested with the sacred thread which, in the case of the other three castes, symbolizes a second birth.] they have no right to (the study of) the Vedas; pravibhaktani, have been fully classified, have been prescribed by making distinctions among them;-according to what?-gunahi, according to the gunas; svabhava-prabhavaih, born from Nature. Nature means the Praktrti of God, His Maya consisting of the three gunas. 'Born from Nature' means 'born of these three gunas. In accordnace with these the duties such as control of the internal organs, etc. of the Brahmanas and others have been classified. Or (the meaning is): The source of the nature of the Brahmanas is the quality of sattva. Similarly, the source of the nature of the Ksatriyas is rajas, with sattva as a subordinate (quality); the source of the nature of the Vaisyas is rajas, with tamas as the subordinate (quality); the source of the nature of the Sudras is tamas, with rajas as the subordinate (quality); for the natures of the four are seen to be

tranquillity. lordliness, industriousness and dullness respectively. Or, svabhava (nature) means the (individual) tendencies of creatures earned in their past lives, which have become manifest in the present life for yielding their own results. The gunas which have that svabhava as their source (prabhava) are svabhava-prabhavah gunah. Since the manifestation of the gunas cannot logically be uncaused, therefore a specific cause [i.e. the tendencies are the efficient cause, and Nature is the material cause.] has been posited by saying that Nature is the cause. Thus, the duties such as control of the internal organs etc. have been classified in keeping with the effects of the gunas, sattva, rajas and tamas, which are born of Nature, born of Prakrti. Objection: Well, are not the duties like controlling the internal organs etc. of the Brahmanas and others classified and enjoined by the scriptures? Why is it said that they are classified according to the gunas sattva etc.? Reply: This objection is not valid. For, the duties like controlling the internal organs etc. of the Brahmanas and others have been classified even by the scriptures verily in keeping with the specific qualities sattva etc.; certainly, not without reference to the gunas. Hence, though the duties have been divided by the scriputres, they are said

to have been classified according to the gunas. Which, again, are those duties? They are being spoken of:

18.42 The natural duties of the Brahmanas are the control of the internal and external organs, austerity, purity, forgiveness, straightforwardness, knowledge as also wisdom [Knowledge refers to the understanding of subjects presented by the scriptures; wisdom means making them matters of one's own experience.] and faith.
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18.42 Svabhavajam brahma-karma, the natural duties of the Brhamanas, of the Brahmana caste; are samah, control of the internal organs; damah, control of the external organs-these bear the meanings as explained earlier (see 6.3, 10.4, 16.1); tapah, austerity-bodily austerity, as explained before (17.14); saucam, purity, as already explained (in 13.7, 16.3); ksantih, forgiveness; arjavam, straightforwardness, simplicity; jnanam, knowledge; eva ca, as also vijnanam, wisdom; astikyam, faith, the idea of truth [Truth of the scritpures, existence of God, etc. In place of asti-bhavah Ast reads astika-bhavah, the feeling of conviction with regard to the existence of God and

the other world. Tr.] respect for the teaching of the scriptures. By svabhavajam (natural) is conveyed the very same idea as was expressed in 'classified according to the gunas born from Nature' (41).

18.43 The natural duties of the Ksatriyas are heroism, boldness, fortitude, capability, and also not retreating from battle, generosity and lordliness.

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18.43 Svabhavajam, the natural; ksatra-karma, [A variant reading is ksatram karma.-Tr.] enjoined duties of the Ksatriyas, of the Ksatriya caste; are sauryam, heroism; tejah, boldness; dhrtih, fortitude, as is seen in the case of one who is not depressed under all circumstances, being sustained by doggedness; daksyam, capability engagement without confusion in duties which suddenly present them-selves; api ca, and also; apalayanam, not retreating; yuddhe, from battle, not fleeing from enemies; danam, generosity, being free in the distribution of gifts; isvarabhavah, lordliness, manifesting (exercising) rulership over those who have to be ruled.

18.44 The natural duties of the Vaisyas are agriculture, cattle-rearing and trade. Of the Sudras, too, the natural duty is in the form of service.

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18.44 Svabyavajam, the natural; vaisya-karma, duties of the Vaisyas, of the Vaisya caste; are krsi-gauraksyavanijyam, agriculture, cattle rearing and trade: Krsi is tilling of land. Orre who rears cattle (go) is goraksa; the abstract form of that word is gauraksyam, animal-husbandry. Vanijyam means the occupation of a trader, consisting of buying and selling. Sudrasya, of the Sudra; api, too; svabhavajam, the natural; karma, duty; is paricaryatmakam, in the form of service. When rightly pursued, the natural result of these duties enjoined for the castes is the attainment of heaven-which act is evident from such Smrti texts as, 'People belonging to the castes and stages of life, who are true to their own duties, experience after death the fruit of their actions. And after that, as a result of the remnants of their merits they are born in some excellent region, caste and family, with greater piety, longevity, learning, conduct, wealth,

happiness and intelligence' (Ap. Dh. Su. 2.2.2.3), etc. And in the Puranas also it is particularly mentioned that poeple belonging to the (different) castes and stages of life come to have specific results in the form of different worlds. But this result that is going to be stated follows from a different cause:

18.45 Being devoted to his own duty, man attains complete success. Hear that as to how one devoted to his own duty achieves success.

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18.45 Sve sve karmani abhiratah, being devoted to his own duty, which has different characteristics as stated above; narah, man, the person qualified therefor; labhate, attains; samsiddhim, complete success, characterized as the ability for steadfastness in Knowledge, which follows from the elimination of the impurities of body and mind as a result of fulfilling his own duty. Does the complete success follow merely from the fulfilment of one's own duty? No. How then? Srnu, hear; tat, that; yatha, as to how, through what means; sva-

karma-niratah, one devoted to his own duty; vindati, acheives; siddim, success.

18.46 A human being achieves success by adoring through his own duties Him from whom is the origin of creatures, and by whom is all this pervaded.

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18.46 Manavah, a human being; vindati, achieves; siddhim, success, merely in the form of the ability for steadfastness in Knowledge; abhyarcya, by adoring, worshipping; svakarmana, with his own duties stated above, as allotted to each caste; tam, Him, God; yatah, from whom, from which God; comes pravrttih, origin,-or, from which internal Ruler comes the activities; ;bhutanam, of creatures, of living beings; and yena, by whom, by which God; is tatam, pervaded; sarvam, all; idam, this world. Since this is so, therefore,

18.47 One's own duty, (though) defective, is superior to another's duty well performed. By performing a duty as dictated by one's own nature, one does not incur sin.

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18.47 Svadharmah, one's own duty; though vigunah, defective-the word though has to be supplied-; is sreyan, superior to, more praiseworthy than; paradharmat, another's duty; su-anusthitat, well performed. Kurvan, by performing; karma, a duty; svabhavaniyatam, as dictated by one's own nature-this phrase means the same as svabhavajam (born from Nature) which has been stated earlier-; na apnoti, one does not incur; kilbisam, sin. As poison is not harmful to a worm born it it, so one does not incur sin by performing a duty dictated by one's own nature. It has been siad that, as in the case of a worm born in poison, a person does not incur sin while performing his duties which have been dictated by his own nature; and that someone else's duty is fraught with fear; also that, one who does not have the knoweldge of the Self, (he) surely cannot remain even for a moment without doing work (cf. 3.5). Hence-

18.48 O son of Kunti, one should not give up the duty to which one is born, even though it be faulty.

For all undertakings are surrounded with evil, as fire is with smoke.

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18.48 Kaunteya, O son of Kunti; na tyajet, one should not give up;-what?-the karma, duty; sahajam, to which one is born, which devolves from the very birth; api, even though; it be sadosam, faulty, consisting as it is of the three gunas. Hi, for; sarva-arambhah, all undertakings (-whatever are begun are arambhah, i.e. 'all actions', according to the context-), being constituted by the three gunas (-here, the fact of being constituted by the three gunas is the cause-); are avrtah, surrounded; dosena, with evil; iva, as;; agnih, fire; is dhumena, with smoke, which comes into being concurrently. One does not get freed from evil by giving up the duty to which one is born-called one's own duty-, even though (he may be) fulfilling somebody else's duty. Another's duty, too, is fraught with fear. The meaning is: Since action cannot be totally given up by an unelightened person, therefore he should not relinquish it. Opponent: Well, is it that one should not abandon action because it cannot be given up completely, or

is it because evil [Evil resulting from discarding daily obligatory duties.] follows from the giving up of the duty to which one is born? Counter-objection: What follows from this? Opponent: If it be that the duty to which one is born should not be renounced because it is impossible to relinquish it totally, then the conclusion that can be arrived at is that complete renunciation (of duty) is surely meritorious! Counter-objection: Truly so. But, may it not be that total relinquishment is itself an impossibility? Is a person ever-changeful like the gunas of the Sankhyas, or is it that action itself is the agent, as it is in the case of the momentary five [Rupa (from), vedana (feeling), vijnana (momentary consciousness), sanjna (notion), samskara (mental impressions)-these have only momentary existence. In their case there can be no distinction between action and agent, simply due to the fact of their being momentary.] forms of mundane consciousness propounded by the Buddhists? In either case there can be no complete renunciation of action. Then there is also a third standpoint (as held by the Vaisesikas): When a thing acts it is active, and inactive when that very thing does not act. If this be the case here, it is possible to entirely give up actions. But the speciality of the third point of view is that a thing

is not ever-changing, nor is action itself the agent. What then? A nonexistent action originates in an existing thing, and an existing action gets destroyed. The thing-in-itself continues to exist along with its power (to act), and that itself is the agent. This is what the followers of Kanada say. [Their view is that agentship consists in 'possessing the power to act', not in being the substratum of action.] What is wrong with this point of view. Vedantin: The defect indeed lies in this that, this veiw is not in accord with the Lord's view. Objection: How is this known? Vedantin: Since the Lord as said, 'Of the unreal there is no being...,' etc. (2.16). The view of the followers of Kanada is, indeed, this that the non-existent becomes existent, and the existent becomes nonexistent. Objection: What defect can there be if it be that this view, even though not the view of the Lord, yet conforms to reason? Vedantin: The answer is: This is surely faulty since it contradicts all valid evidence. Objection: How? Vedantin: As to this, if things like a dvyanuka (dyad of two anus, atoms) be absolutely nonexistent before origination, and after origination continue for a little while, and again become absolutely non-existent, then, in that acase, the existent which was verily nonexistent comes into being, [Here Ast. adds, 'sadeva asattvam

apadyate, that which is verily existent becomes nonexistent'.-Tr.] a non-entity becomes an entity, and an entity becomes a non-entity! If this be the view, then the non-enity that is to take birth is comparable to the horns of a hare before it is born, and it comes into being with the help of what are called material (inherent), non-mateial (non-inherent) and efficient causes. But it cannot be said that nonexistence has origination in this way, or that it depends on some cause, since this is not seen in the case of nonexistent things like horns of a hare, etc. If such things as pot etc. which are being produced be of the nature of (potentially) existing things, then it can be accepted that they originate by depending on some cause which merely manifests them. [According to Vedanta, before origination a thing, e.g. a pot, remains latent in its material cause, clay for instance, with its name and form unexpressed, and it depends on other causes for the manifestation of name and form.] Moreover, if the nonexistent becomes existent, and the existent becomes non-existent, then nobody will have any faith while dealing with any of the means of valid knowledge objects of such knowledge, because the conviction will be lacking that the existent is existent and the nonexistent is nonexistent! Further, when they speak of

origination, they (the Viasesikas) hold that such a thing as a dvyanuka (dyad) comes to have relationship with its own (material) causes (the two atoms) and existence, and that it is nonexistent before origination; but later on, depending on the operation of its own causes, it becomes connected with its own causes, viz the atoms, as also with existence, through the inherent (or inseparable) relationship called samavaya. After becoming connected, it becomes an existent thing by its inherent relationship with its causes. [The effect (dyad) has inherent relationship with existence after its material causes (the two atoms) come into association.] It has to be stated in this regard as to how the nonexistent can have an existent as its cuase, or have relationship with anything. For nobody can establish through any valid means of knowledge that a son of a barren woman can have any existence or relationship or cause. Vaisesika: Is it not that relationship of a non-existent thing is not at all established by the Vaisesikas? Indeed, what is said by them is that only existent entities like dvyanuka etc. have the relationship in the form of samavaya with their own causes. Vedantin: No, for it is not admitted (by them) that anything has existence before the (samavaya) relationship (occurs). It is surely not held by the Vaisesikas that

a pot etc. have any existence before the potter, (his) stick, wheel, etc. start functioning. Nor do they admit that clay itself takes the shape of a pot etc. As a result, it has to be admitted (by them) as the last aternative that nonexistence itself has some relationship! Vaisesika: Well, it is not contradictory even for a nonexistent thing to have the relationship in the form of inherence. Vedantin: No, because this is not seen in the case of a son of a barren woman etc. If the antecedent nonexistence (prag-abhava) of the pot etc. alone comes into a relationship with its own (material) cause, but not so the nonexistence of the son of a barren woman etc. though as nonexistence both are the same, then the distinction between the (two) nonexistences has to be explained. Through such descriptions ( of abhava, nonexistence) as nonexistence of one, nonexistence of two, nonexistence of all, antecedent nonexistence, nonexistence after destruction, mutual nonexistence and absolute non-existence, nobody can show any distinction (as regards nonexistence itself)! There being no distinction, (therefore, to say that:) 'it is only the "antecedent nonexistence" of the pot which takes the form of the pot through the (action of) the potter and others, and comes into a relationship with the existing pot-halves which are its own

(material) causes and becomes fit for all empirical processes [Such as production, destruction, etc.] but the "nonexistence after destruction" of that very pot does not do so, though it, too, is nonexistence. Hence, the "nonexistence after destruction", etc. [Etc. stands for 'mutual nonexistence (anyonya-abhava)' and 'absolute nonexistence (atyanta-abhava)'.] are not fit for any empirical processes, whereas only the "antecedent nonexistence" of things called dvyanuka etc. is fit for such empirical processes as origination etc.'-all this is incongruous, since as nonexistence it is indistinguishable, as are 'absolute nonexistence' and 'nonexistence after destruction'. Vaisesika: Well, it is not at all said by us that the 'antecedent nonexistence' becomes existent. Vedantin: In that case, the existent itself becomes existent , as for instance, a pot's becoming a pot, or a cloth's becoming a cloth. This, too, like nonexistence becoming existent, goes against valid evidence. Even the theory of transformation held by the Sankhyas does not differ from the standpoint of the Vaisesikas, since they believe in the origination of some new attribute [i.e. in the origination of a transformation that did not exist before.] and its destruction. Even if manifestation and disappearance of anything be accepted, yet there

will be contradiction with valid means of knowledge as before in the explanation of existence or nonexistence of manifestation and disappearance. Hereby is also refuted the idea that origination etc. (of an effect) are merely particular states of its cuase. As thelast alternative, it is only the one entity called Existence that is imagined variously through ignorance to be possessed of the states of origination, destruction, etc. like an actor (on a stage). This veiw of the Lord has been stated in the verse, 'Of the unreal there is no being...' (2.16). For, the idea of existence is constant, while the others are inconstant. Objection: If the Self be immutable, then how does the 'renunciation of all actions' become illogical? Vedantin: If the adjuncts (i.e. body and organs) be real or imagined through ignorance, in either case, action, which is their attribute, is surely superimposed on the Self through ignorance. From this point of view it has been said that an unenlightened person is incapable of totally renouncing actions even for a moment (cf. 3.5). The enlightened person, on the other hand, can indeed totally renounce actions when ignorance has been dispelled through Illumination; for it is illogical that there can (then) remain any trace of what has been superimposed through ignorance. Indeed, no trace remains of the

two moons, etc. superimposed by the vision affected by (the disease called) Timira when the desease is cured. This being so, the utterance, 'having given up all actions mentally' (5.13), etc. as also, 'Being devoted to his own duty' (45) and 'A human being achieves 'success by adoring Him through his own duties (46), becomes justifiable. What was verily spoken of as the success arising from Karma (-yoga), characterized as the fitness for steadfastness in Knowledge,-the fruit of that (fitness), characterized as 'steadfastness in Knowledge' consisting in the perfection in the form of the state of one (i.e. a monk) free from duties, has to be stated. Hence the (following) verse is begun:

18.49 He whose intellect remains unattached to everything, who has conquered his internal organs and is desireless, attains through monasticism the supreme perfection consisting in the state of one free from duties.

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18.49 Asakta-buddhih, he whose intellect, the internal organ, remains unattached; sarvatra, to

everything, with regard to son, wife and others who are the cuases of attachment; jitatma, who has conquered his internal organs; and vigata-sprhah, who is desireless, whose thirst for his body, life and objects of enjoyment have been eradicated;-he who is such a knower of the Self, adhigaccahti, attains; sannyasena, through monasticism, through perfect knowledge or through renunciation of all actions preceded by this knowledge; the paramam, supreme, most excellent; naiskarmya-siddhim, perfection consisting in the state of one free from duties. One is said to be free from duties from whom duties have daparted as a result of realizing that the actionless Brahman is his Self; his state is naiskarmyam. That siddhi (perfection) which is this naiskarmya is naiskarmya-siddhi. Or, this phrase means 'achievement of naiskarmya', i.e., achievement of the state of remaining established in one's own real nature as the actionless Self-which is different from the success arising from Karma (-yoga), and is of the form of being established in the state of immediate Liberation. Accordingly has it been said, '...having given up all actions mentally,...without doing or causing (others) to do anything at all' (5.13). The stages through which one who has attained success-which has the aforesaid characteristics and which

arises from the performance of one's own duties mentioned earlier as worship of God-, and in whom has arisen discriminative knowledge, achieves perfection-in the form of exclusive adherence to Knowledge of the Self and consisting in the state of one free from duties-have to be stated. With this is view the Lord says:

18.50 Understand for certain from Me, in brief indeed, O son of Kunti, that process by which one who has achieved success attains Brahman, which is the supreme consummation of Knowledge.

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18.50 Nibodha, understand for certain; me, from Me, from My utterance-. Is it elaborately? The Lord says, no, samasena, in brief; eva, indeed, O son of Kunti, how siddhim praptah, one who has achieved success, one who, by worshipping God through one's duties, has achieved success in the form of fitness of the body and organs for steadfastness in Knowledge, which comes from His grace; (-the reiteration of the phrase siddhim praptah is meant for introducing what follows; what is that succeeding subject for which this

reiteration stands is being answered:) yatha tatha, that process by which, that process in the form of steadfastness in Knowledge, by which that process of acquiring steadfastness in Knowledge by which; apnoti, attains; brahma, Brahman, th supreme Self-. In order to point out-as 'It is this'-the realization of Brahman which was promised in, 'that process by which one...attains Brahman,' the Lord says; ya, which; is the para, supreme; nistha, consummation, i.e. the supreme culmination; jnanasya, of Knowledge. Of what? Of the knowledge of Brahman. Of what kind is it? It is of the same kind as the realization of the Self. Of what kind is that? As is the Self. Of what nature is It? As has been described by the Lord and the Upanisadic texts, and established through reason. Objection: Is it not that knowledge takes the form of its object? But it is not admitted anywhere that the Self is an object, or even that It has form. Pseudo-Vedantin: Is it not heard of in such texts as, 'radiant like the sun' (Sv. 3.8), 'Of the nature of effulgence' (Ch. 3.14.2) and 'Self-effulgent' (Br. 4.3.9), that the Self has form? Objection: No, because those sentences are meant for refuting the idea that the Self is of the nature of darkness. When the Self is denied of possessing forms of substance, quality, etc., the contingency arises of the Self's being of the nature of darkness.

The sentences, 'radiant like the sun,' etc. are meant for rebuting this. And this follows from the specific denial of from by saying, 'Formless' (Ka. 1.3.15), and from such texts as, 'His form does not exist within the range of vision; nobody sees Him with the eye' (Ka. 2.3.9: Sv. 4.20), 'soundless, touchless' (ka. 1.3.15), etc. which show that the Self is not an object of perception. Therefore it remains unproved that there can be any knowledge which takes the form of the Self. How, then, can there be the knowledge of the Self? For, all knowledge that there can be with regard to objects assumes their respective forms. And it has been said that the Self has no form. Moreover, if both knowledge and the Self be formless, then how can there be the consummation [Firmness in Self-realization.] of the (repeated) contemplation on that (knowledge of the Self)? Vedantin: No. Since it can be established that the Self is supremely taintless, pure and subtle, and it can also be established that the intellect can have taintlessness etc. like the Self, therefore it stands to reason that the intellect can take a form resembling the consciousness of the Self. The mind becomes impressed with the semblance of the intellect; the organs become impressed with the semblance of the mind; and the body becomes impressed with the semblance of hte organs. Hence

it is that the idea of the body itself being the Self is held by ordinary people. The Lokayatikas (materialists), who hold that the body is identical with consciousness, say that a person is a body endowed with consciousness; so also there are others who say that the organs are identical with consciousness; there are others who say that the mind is identical with consciousness, and still others who say that the intellect is identical with consciousness. Some accept as the Self the Unmanifest [The inmost Ruler (antaryamin), possessing a semblance of Consciousness.], called the Undifferentiated, which is more internal than that (intellect) and is within the domain of (primordial) ignorance. Indeed, in every case, beginning from the intellect to the body, the cause of mis-conceived Selfhood is the semblance of the Consciousness that is the Self. Hence, knowledge about the Self is not a subject for injunction. What then? Only the eradication of the superimposition of name, form, etc., which are not the Self, is what has to be undertaken, but not the knowledge of the Self that is Consciousness. For it is the Self which is experienced as possessed of the forms of all the various objects that are superimposed (on It) through ignorance. It is evidently because of this that the Buddhists who uphold the view of

(momentary) consciousness have concluded that there is no substance at all apart from (momentary) consciousness, and that it is not in need of any other valid proof since they hold that it is self-cognized. Therefore, what is to be undertaken is only the elimination of the superimposition on Brahman through ignorance, but no effort is needed for knowing Brahman (Consciousness), for It is quite self-evident! It is because the intellect is distracted by particular appearances of name and form imagined through ignorance that Brahman, even though self-evident, easily realizable, nearer than all else and identical with oneself, appears to be concealed, difficult to realize, very far and different, But to those whose intellect has become free from external appearances and who have obtained the grace of a teacher and serenity of mind, there is nothing more blissful, manifest, well known, easily realized and nearer to oneself than this Self. And thus it has been declared, 'directly realizable, righteous,' etc. (9.2). However, some wiseacres assert that the intellect cannot comprehend the entity called the Self since It is formless; hence, complete steadfastness in Knowledge is impossible. This is truly so for those who have not associated with a traditional line of teachers; who have not heard the Upanisads;

whose intellects are too much engrossed with external objects; and who have not applied themselves diligently to the perfect means of knowledge. For those, on the other hand, who are the opposite of these, it is absolutely impossible to have the idea of reality with regard to empirical objects, which are within the realm of duality involving the knower and the known, because in their case there is no perception of any other thing apart from the Consciousness that is the Self. We have already said how this is certainly so and not otherwise. It has been stated by the Lord also, 'That during which creatures keep awake, it is night to the seeing sage' (2.69). Therefore, the cessation of the perception of differences in the form of external things is alone the cause of resting in the reality of the Self. For, that which is called the Self is never an object which is not well known, attainable, rejectable or acceptable to anyone at any time. Were that Self to be indeed not self-evident, all activities would become meaningless. [According to Ast. the latter portion of this sentence is: svarthah sarvah pravrttayah vyarthah prasajyeran, all activities meant for one's own benefit would become meaningless.-Tr.]. For it cannot be imagined that they could be undertaken for unconscious objects like the body etc. Besides, it

cannot be that pleasure is for pleasure's sake, or that sorrow is for sorrow's sake. Moreover, all empirical dealings are meant for culminating in the realization of the Self. [According to B.S. 3.4.26, 'On the strength of the Upanisadic sanction of sacrifices etc. all religious activities as well are necessary...', sacrifices etc. are meant for leading to the realization of the Self, without which they would become meaningless.] Therefore, just as for knowing one's own body there is no need of any other (external) means of knowledge so also there is no need of any other means of knowledge, for the realization of the Self which is innermost (in relation to the body etc.). Hence it is established that steadfastness in the knowledge of the Self is a fact very well known to the discriminating people. Even to those who hold that knowledge is formless and not cognized by direct perception, cognition of an object is dependent on knowledge. Hence it has to be admitted that knowledge is as immediate as pleasure etc. And this follows also from the impossibility of a desire to know (knowledge). Had knowledge been not self-evident, it could have been sought for like any object of knowledge. And in that case, as [This is Ast.'s reading; others read tatha.-Tr.] a knower seeks to perceive through knowledge such objects of knowledge as pot etc.,

similarly the knower would have sought to perceive knowledge through another knowledge! But this is not the case. Therefore knowledge is quite self-revealing, and for the very same reason the knower also is self-revealed. Hence, effort is not needed for knowledge, but only for the removal of the notion of what is not-Self. [In place of anatma-buddhi-nivrttau, Ast. has 'anatmani atma-buddhi-nivrttau, for the termination of thinking what is not the Self as the Self'.-Tr.] Consequently, steadfastness in Knowledge is easy of accomplishment. It is being stated how this supreme consummation of Knowledge is to be attained:

18.51 Being endowed with a pure intellect, and controlling oneself with fortitude, rejecting the objects-beginning from sound [Sound, touch, form and colour, taste and smell.-Tr.], and eliminating attachment and hatred;

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18.51 Yuktah, being endowed; buddhya, with an intellect-which is identical with the faculty of determination; visuddhaya, pure, free from maya

(delusion); and niyamya, controlling, subduing; atmanam, oneself, the aggregate of body and organs; dhrtya, with fortitude, with steadlines; tyaktva, rejecting; visayan, the objects; sabdadin, beginning from sound -from the context it follows that 'rejecting the objects' means rejecting all things which are meant for pleasure and are in excess of those meant only for the mere maintenance of the body; and vyudasya, eliminating; raga-dvesau, attachment and hatred with regard to things which come to hand for the maintenance of the body-. Therefore,
18.52 One who resorts to solitude, eats sparingly, has speech, body and mind under control, to whom meditation and concentration are ever the highest (duty), and who is possessed of dispassion;

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18.52 Vivikta-sevi, one who resorts to solitude, is habituated to repairing into such solitary places as a forest, bank of a river, mountain caves, etc.; laghuasi, eats sparingly, is habituated to eating a little-repairing to solitary places and eating sparingly are nentioned here since they are the causes of tranquillity of mind through the

elimination of defects like sleep etc.-; the person steadfast in Knowledge, yata-vak-kaya-manasah, who has speech, body and mind under control. Having all his organs withdrawn thus, dhyana-yoga-parah nityam, one to whom meditation and concentration are ever the highest (duty)-meditation is thinking of the real nature of the Self, and concentration is making the mind one-pointed with regard to the Self itself; one to whom these meditation and concentration are the highest (duty) is dhyana-yoga-parah-. Nityam, (ever) is used to indicate the absence of other duties like repetition of mantra [A formula of prayer sacred to any deity.-V.S.A.] etc. Samupasritah, one who is fully possessed, i.e. ever possessed; of vairagyam, dispassion, absence of longing for objects seen or unseen-. Further,

18.53 (That person,) having discarded egotism, force, pride, desire, anger and superfluous possessions, free from the idea of possession, and serene, is fit for becoming Brahman.

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18.53 (That person) vimucya, having discarded; ahan-karam, egotism, thinking of the body, organs, etc. as the ego; balam, force-which is associated with desire and attachment; not the other kind of strength consisting in the fitness of the body etc., becuase being natural it cannot be descarded-; darpam, pride, which follows elation and leads to transgresson of righteousness-for the Smrti says, 'An elated person becomes proud; a proud man transgresses righteousness' (Ap. Dh. Su. 1.13.4); kamam, desire; krodham, anger, aversion; parigraham, superfluous possessions-even after removing the defects in the organs and the mind, there arises the possibility of acceptance of gifts either for the maintenance of the body or for righteous duties; discarding them as well, i.e. becoming a mendicant of the param-hamsa class; nirmamah, free from the idea of possession, becoming devoid of the idea of 'me' and 'mine' even with regard to so much as one's body and life; and for the very same reason, santah, serene, withdrawn; the monk who is effortless and steadfast in Knowledge, kalpate, becomes fit; brahma-bhuyaya, for becoming Brahman.

18.54 One who has become Brahman and has attained the blissful Self does not grieve or desire.

Becoming the same towards all beings, he attains supreme devotion to Me.

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18.54 Brahma-bhutah, one who has become Brahman, attained Brahman through the above process; and prasanna-atma, [Prasada means the manifestation of the supreme Bliss of the Self as a result of the total cessation of all evils. Prasanna-atma is one who has attained this in the present life itself.] has attained the blissful Self, the indwelling Self; na, does not; socati, grieve-does not lament for the loss of something or the lack of some quality in oneself; nor kanksati, desire. By saying 'he does not grieve nor desire', this nature of one who has attained Brahman is being restated. For it does not stand to reason that in the case of a knower of Brahman there can be any hankering for something unattained. Or, (in place of kanksati) teh reading may be na hrsyati, does not become elated. Becoming samah, the same; sarvesu bhutesu, towards all being-i.e., he verily judges what is happiness and sorrow in all beings by the same standard as he would apply to himself (cf. 6.32); but the meaning is not 'seeing the Self alike in all

beings', for this will be spoken of in (the next verse), 'Through devotion he knows Me'-; he, the one who is of this kind and steadfast in Knowledge, labhate, attains; param, supreme; madbhaktim, devotion to Me, to the supreme Lord; (he attains) devotion which is described as Knowledge, as the 'fourth' in, '...four classes of people...adore Me' (7.16). Then,

18.55 Through devotion he knows Me in reality, as to what and who I am. Then, having known Me in truth, he enters (into Me) immediately after that (Knowledge).

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18.55 Bhaktya, through devotion, through that devotion described as Knowledge; abhijanati, he knows; mam, Me; tattvatah, in reality; as to yavan, what I am, with the extensive differences created by limiting adjuncts; and yah asmi, who I am when all distinctions create by the limiting adjuncts are destroyed-Me who am the supreme Person comparable to space [In points of all-pervasiveness and non-attachment.] and one-without-a-second, absolute, homogeneous Consciousness, birthless,

ageless, immortal, fearless and deathless. Tatah, then; jnatva, having known; mam, Me, thus; tattvatah, in truth; visate, he enters into Me, Myself; tadanantaram, immediately after that (Knowledge). Here, by saing, 'having known, he enters without delay', it is not meant that the acts of 'knowing' and 'entering immediately after' are different. What then? What is meant is the absolute Knowledge itself that has to no other result, [In place of phalantarabhava-jnana-matram eva, Ast. reads 'phalantarbhavat jnanamatram eva, absolute Knowledge itself, since there is no other result'.-Tr.] for it has been said, 'And...understand Me to be the "Knower of the field", (13.2). Opponent: Has it not been contradictory to say, he knows Me through that which is the supreme steadliness (nistha) in Knowledge? Vedantin: If it be asked, How it is contradictory? Opponent: The answer is: Whenever any Knowledge of something arises in a knower, at that very moment the knower knows that object. Hence, he does not depend on steadfastness in Knowledge which consists in the repetition of the act of knowing. And therefore, it is contradictory to say one knows not through knowledge, but through steadfastness in knowledge which is a repetition of the act of knowing. Vedantin: There is no such fault, since

the culmination of Knowledge-which (Knowledge) is associated with the causes of its unfoldment and maturity, and which has nothing to contradict it- in the conviction that one's own Self has been realized is what is referred to by the word nistha (consummation): When knowledge-which concerns the identity of the 'Knower of the field' and the supreme Self, and which remains associated with the renunciation of all actions that arise from the perception of the distinction among their accessories such as agent etc., and which unfolds from the instruction of the scriptures and teachers, depending on purity of the intellect etc. and humility etc. which are the auxiliary cuases of the origin and maturity of Knowledge-continues in the form of the conviction that one's own Self has been realized, then that continuance is called the supreme steadfastness (nistha) in Knowledge. This steadfastness in Knowledge that is such has been spoken of as the highest, the fourth kind of devotion in relation to the three other devotions viz of the afflicted, etc. (cf. 7.16). Through that highest devotion one realizes the Lord in truth. Immediately after that the idea of difference between the Lord and the Knower of the field vanishes totally. There-fore the statement, 'one knows Me through devotion in the form of

steadfastness in Knowledge', is not contradictory. And, in this sense, all the scriptures-consisting of Vedanta (Upanisads etc.), History, Mythology and Smrtis-, as for instance, 'Knowing (this very Self the Brahmanas) renounce...and lead a mendicant's life' (Br. 3.5.1), 'Therefore they speak of monasticism as excellent among these austerities' (Ma. Na. 24.1), 'Monasticism verily became supreme' (ibid. 21.2), which enjoin renunciation become meaningful. Thus, monasticism means renunciation of rites and duties. There are also the texts, 'Having renounced the Vedas as well as this world and the next' (Ap. Dh. Su. 2.9.13), and 'Give up religion and irreligion' (Mbh. Sa. 329.40; 331.44), etc. And here (in the Gita) also various relevant) passages have been pointed out. In is not porper that those texts should be meaningless. Nor are they merely eulogistic, since they occur in their own contexts. Besides, Liberation consists in being established in the changeless real nature of the indwelling Self. Indeed, it is not possible that one who wants to go to the eastern sea and the other who wants to go in the opposite direction to the western sea can have the same course! And steadfastness in Knowledg consists in being totally absorbed in maintaining a current of thought with regard to the indwelling Self. And that is opposed

to coexistence with duties, like going to the western sea. It has been the conclusion of those versed in the valid means of knowledge that the difference between them is as wide as that between a mountain and a mustard seed! Therefore it is established that one should have recourse to steadfastness in Knowledge only, by relinquishing all rites and duties. The fruit of the attainment of success from the Yoga of Devotion consisting in worshiping the Lord with one's own actions is the ability to remain steadfast in Knowledge, from which, follows stead-fastness in Knowledge, culminating in the result, Liberation. That Yoga of Devotion to the Lord is now being praised in this concluding section dealing with the purport of the Scripture, with a veiw to generating a firm conviction with regard to it (the purport of the Scripture):

18.56 Ever engaging even in all actions, one to whom I am the refuge, attains the eternal, immutable State through My grace.

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18.56 Sada, ever; kurvanah api, engaging even in; sarva-karmani, all actions, even the prohibited ones; madvyapasrayah, one to whom I am the refuge, to whom I, Vasudeva the Lord, am the refuge, i.e. one who has totally surrendered himself to Me; even he, apnoti, attains; the sasvatam, eternal; avyayam, immutable; padam, State of Visnu; mat-prasadat, through My, i.e. God's, grace. Since this is so, therefore,

18.57 Mentally surrendering all actions to Me and accepting Me as the supreme, have your mind ever fixed on Me by resorting to the concentration of your intellect.
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18.57 Cetasa, mentally, with a discriminating intellect; sannyasya, surrendering; sarva-karmani, all actions meant for seen or unseen results; mayi, to Me, to God, in the manner described in, 'Whatever you do, whatever you eat' (9.27); and matparah, accepting Me as the supreme-you to whom I, Vasudeva, am the supreme, are matparah; becoming so; satatam, ever; maccittah bhava, have your kind fixed only on Me; upasritya, by resorting-resorting implies not taking recourse to

anything else-; buddhi-yogam, to the concentration of your intellect. Having the intellect (buddhi) concentrated on Me is buddhi-yoga.

18.58 Having your mind fixed on Me, you will cross over all difficulties through My grace. If, on the other hand, you do not listen out of egotism, you will get destroyed.

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18.58 Maccittah, having your mind fixed on Me; tarisyasi, you will cross over; sarva-durgani, alldifficulties, all cuases of transmigration which are difficult to overcome; mat-prasadat, through My grace. Atha cet, if, on the other hand; tvam, you; na srosyasi, will not listen to, will not accept, My words; ahankarat, out of egotism, thinking 'I am learned'; then vinanksyasi, you will get destroyed, will court ruin. And this should not be thought of by you-'I am independent. Why should I follow another's bidding?'

18.59 That you think 'I shall not fight', by relying on egotism,-vain is this determination of yours. (Your) nature impel you!

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18.59 Yat, that; manyase, you think, resolve; this-'na yotsye, I shall not fight'; asritya, by relying; on ahankaram, egotism, mithya, vain; is esah, this; vyava-sayah, determination; te, of yours; because prakrtih, nature, your own nature of a Ksatriya; niyoksyati, will impell; ;tvam, you!

18.60 Being bound by your own duty born of nature, O son of Kunti, you, being helpless, will verily do that which you do not wish to do owing to indiscrimination.

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18.60 And because of nibaddhah, being securely bound; svena, by your own; karmana, duty; svabhavajena, born of nature [Svabhava means those tendencies which are created by good bad

actions performed in previous births, and which become the cause of performance of duties, renunciation, experience of happiness, sorrow, etc. in the present birth.-S.]-herosim etc. as stated (in 43); O son of Kunti, you avasah, being helpless, under another's control; karisyasi api, will verily do; tat, that duty; yat, which duty; you na, do not; icchasi, wish; kartum, to do; mohat, owing to indiscrimination. For,

18.61 O Arjuna, the Lord resides in the region of the heart of all creatures, revolving through Maya all the creatures (as though) mounted on a machine!

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18.61 Arjuna, O Arjuna-one whose self is naturally white (pure), i.e. one possessing a pure internal organ. This follows from the Vedic text, 'The day is dark and the day is arjuna (white) (Rg. 6.9.1). Isvarah, the Lord , Narayana the Ruler; tisthati, resides, remains seated; hrd-dese, in the region of the heart; sarva-bhutanam, of all creatures, of all living beings. How does He reside? In answer the Lord says: bhramayan, revolving; mayaya, through

Maya, through delusion; sarva-bhutani, all the creatures; as though yantra-arudhani, mounted on a machine-like man' etc., made of wood, mounted on a machine. The word iva (as though) has to be thus understood here. Bhramayan, revolving, is to be connected with tisthati, resides (conveying the idea, 'resides...while revolving').

18.62 Take refuge in Him alone with your whole being, O scion of the Bharata dynasty. Through His grace you will attain the supreme Peace and the eternal Abode.

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18.62 Gaccha saranam, take refuge; tam eva, in Him, the Lord alone; sarva-bhavena, with your whole being, for getting rid of your mundane sufferings, O scion of the Bharata dynasty. Tat-prasadat, through His grace, through God's grace; prapsyasi, you will attain; param, the supreme; santim, Peace, the highest Tranquillity; and the

sasvatam, eternal; sthanam, Abode, the supreme State of Mine who am Visnu.

18.63 To you has been imparted by Me this knowledge [Derived in the instrumental sense of 'means of knowledge'; i.e. the scripture Gita.] which is moe secret than any secret. Pondering over this as a whole, do as you like.

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18.63 Te, to you; akhyatam, has been imparted, spoken of; maya, by Me who am the omniscient God; iti, this; jnanam, knowledge; which is guhyataram, more secret; guhyat, than any secret- i.e. it is extremely profound, mystical. Vimrsya, pondering over, contemplating on; etat, this, the Scripture as imparted; asesena, as a whole, and also on all the subjects dealt with; kuru, do; yatha icchasi tatha, as you like. 'Once again, hear what is beng said by Me:'

18.64 Listen again to My highest utterance which is the profoundest of all. Since you are ever dear to Me, therefore I shall speak what is beneficial to you.

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18.64 Srnu, listen; bhuyah, again; to me, My; paramam, highest; vacah, utternace; which is sarva-guhyatamam, profundest of all, most secret of all secrets, though it has been repeatedly stated. Neither from fear nor even for the sake of money am I speaking! What then? Iti, since, considering that; asi, you are; drdham, ever, unwaveringly; istah, dear; me, to Me; tatah, therefore, for that reason; vaksyami, I shall speak; what is hitam, beneficial; te, to you, what is the highest means of attaining Knowledge. That is indeed the most beneficial of all beneficial things. 'What is that (You are going to tell me)?' In answer the Lord says:

18.65 Have your mind fixed on Me, be My devotee, be a sacrificer to Me and bow down to Me. (Thus) you will come to Me alone. (This) truth do I pormise to you. (For) you are dear to Me.

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18.65 Bhava manmana, have your mind fixed on Me; be mad-bhaktah, My devotee; be a madyaji,sacrificer to Me, be engaged in sacrifices to Me; namaskuru, bow down; mam, to Me. Offer ever your salutations to Me alone. Continuing thus in them, by surrendering all ends, means and needs to Vasudeva only, esyasi, you will come; mam, to Me; eva, alone. (This) satyam, truth: do I pratijane, promise; te, to you, i.e. in this matter I make this true promise. For, asi, you are; priyah, dear; me, to Me. The idea conveyed by the passage is: Having thus understood that the Lord is true in His pormise, and knowing for certain that liberation is the unfailing result of devotion to the Lord, one should have dedication to God as his only supreme goal. Having summed up surrender to God as the highest secret of steadiness in Karma-yoga, there-after, with the idea that complete realization, which is the fruit of adherence to Karma-yoga and which has been enjoined in all the Upanisads, has to be spoken about, the Lord says:

18.66 Abandoning all forms of rites and duties, take refuge in Me alone. I sahll free you from all sins. (Therefore) do not grieve.

18.66 Sarva-dharman, all forms of rites and duties: Here the word dharma (righteousness) includes adharma (unrighteousness) as well; for, what is intended is total renunciation of all actions, as is enjoined in Vedic and Smrti texts like, 'One who has not desisted from bad actions' (Ka. 1.2.24), 'Give up religions and irreligion' (Mbh. Sa. 329.40), etc. Parityajya, abandoning all rites and duties; [Being a Ksatriya, Arjuna is not qualified for steadfastness in Knowledge through monasticism in the primary sense. Still, the Gita being meant for mankind as a whole, monasticism is spoken of here by accepting Arjuna as a representative man.] saranam vraja, take refuge; mam ekam, in Me alone, the Self of all, the same in all, existing in all beings, the Lord, the Imperishable, free from being in the womb, birth, old age and death-by knowing that I am verily so. That is, know it for certain that there is nothing besides Me. By revealing My real nature, aham, I; moksayisyami, shall free; tva, you, who have this certitude of understanding; sarva-papebhyah, from all sins, from all bondages in the form of righteousness and unrighteousness. It has also been stated, 'I, residing in their hearts, destroy

the dark-ness born of ignorance with the luminous lamp of Knowledge' (10.11). Therefore, ma, do not; sucah, grieve, i.e. do not sorrow. In this scripture, the Gita, has knowledge been established as the supreme means to Liberation, or is it action, or both? Why does the doubt arise? (Because) the passages like, '...by realizing which one attains Immortality' (13.12), 'Then, having known Me in truth, he enters (into Me) immediately after that (Knowledge)' (55), etc. point to the attainment of Liberation through Knowledge alone. Texts like, 'Your right is for action alone' (2.47), '(you undertake) action itself (4.15), etc. show that actions have to be under-taken as a matter of compulsory duty. Since both Knowledge and action are thus enjoined as duties, therefore the doubt may arise that they, in combination as well, may become the cause of Liberation. Objection: What, again, would be the result of this inquiry? Vedantin: Well, the resut will verily be this: The ascertainment of one of these as the cuase of the highest good. Hence this has to be investigated more extensively. Knowledge of the Self, however, is exclusively the cause of the highest good; for, through the removal of the idea of differences, it culminates in the result that is Liberation. The idea of distinction among action, agent and result is

ever active with regard to the Self because of ignorance. This ignorance in the form, 'My work; I am the agent; I shall do this work for that resut', has been at work from time without beginning. The dispeller of this ignorance is this Knowledge regarding the Self-in the form, 'I am the absolute, non agent, free from action and result; there is none else other than myself because, when it (Knowledge) arises it despels the idea of differences which is the cause of engagement in action. The word 'however' above is used for ruling out the other two alternatives. This refutes the two other alternative views by showing that the highest good cannot be attained through mere actions, nor by a combination of Knowledge and action. Besides, since Liberation is not a product, therefore it is illogical that it should have action as its means. Indeed, an eternal entity cannot be produced by either action of Knowledge. Objection: In that case, ever exclusive Knowledge is purposeless. Vedantin: No, since Knowledge, being the destroyer of ignorance, culminates in Liberation which is directly experienced result. The fact that Knowledge, which removes the darkness of ignorance, culminates in Liberation as its result is directly perceived in the same way as is the result of the light of a lamp which removes ignorance the

form of sanke etc. and darkness from objects such as rope etc. Indeed, the result of light amounts to the mere (awareness of the) rope, free from the wrong notions of snake etc. So is the case with Knowledge. As in the case of the acts like 'cutting down', 'producing fire by friction' etc., in which accessories such as the agent and others operate, and which have perceivable results, there is no possiblity of (the agent etc.) engaging in any other activity giving some other result apart from 'splitting into two', 'seeing (or lighting of) fire' etc, similarly, in the case of the agent and the other factors engaged in the 'act' of steadfastness in Knowledge which has a tangible result, there is no possibility of (their) engagement in any other action which has a result different from that in the form of the sole existence of the Self. Hence, steadfastness in Knowledge combined with action is not logical. Objection: May it not be argued that this is possible like the acts of eating and Agnihotra sacrifice etc.? [As such a common action as eating can go hand in hand with such Vedic rites as the Agnihotra-sacrifice, so, actions can be combined with Knowledge.] Vedantin: No, since it is unreasonable that, when Knowledge which resutls in Liberation is attained, there can remain a hankering for results of actions. Just as there is no

desire for an action or its result [Action, i.e. digging etc.; result, i.e. bathing etc.] in connection with a well, pond, etc. when there is a flood all around, similarly when Knowledge which has Liberation for its result is attained there can be no possibility of hankering for any other result or any action which leads to it. Indeed, when somebody is engaged in actions aimed at winning a kingdom, there can be no possibility of his engaging in any activity for securing a piece of land, or having a longing for it! Hence, action does not constitute the means to the highest good. Nor do Knowledge and action in combination. Further, Knowledge which has Liberation as its result can have no dependence on the assistance of action, because, being the remover of ignorance, it is opposed (to action). Verily, darkness cannot be the dispeller of darkness. Therefore Knowledge alone is the means to the highest good. Objection: Not so, because from non-performance of nityakarmas one incurs sin. Besides, freedom (of the Self) is eternal. As for the view that Liberation is attainable through Knowledge alone, it is wrong. For, if nityakarmas [As also the occasional duties (naimittika-karmas).] which are prescribed by the Vedas are not performed, then one will incur evil in the form of going to hell etc. Counter-objection: If this be so,

then, since Liberation cannot come from action, will there not arise the contingency of there being no Liberation at all? Pseudo-Vedantin: Not so, for Liberation is eternal. as a result of performing nityakarmas there will not be incurring of evil, and as a result of not doing any prohibited action (nisiddha-karma) there will not be any possibility of birth in an undesirable body; from relinquishing actions meant for desired results (kamya-karmas) there will be no possibility of being born in some desirable body. Since there is no cause to produce another body when the present body falls after the results of actions that produced this body get exhausted by experiencing them, and since one does not have attachment etc., therefore Liberation consists in the mere continuance of the Self in Its own natural state. Thus, Liberation is attained without effort. Objection: May it not be argued that, since in the case of actions done in many past lives-which are calculated to yield such results as attainment of heaven, hell, etc. but have not commenced bearing results-there is no possiblity of their being experienced, therefore they cannot be exhausted? Pseudo-Vedantin: No, since the suffering of pain from the effort involved in the nityakarmas can reasonably be (considered to be) the experiencing of their [i.e. of actions done in

past lives, which have not commenced bearing their fruits.-Tr.] results. Or, since the nityakarmas, like expiations, may be considered as being meant for eliminating the sins incurred earlier, and since actions that have begun bearing their fruits get exhausted merely through their being experienced, therefore Liberation is attained without effort-provided no fresh actions are performed. Vedantin: No, since there is the Upanisadic text, 'Knowing Him alone, one goes beyond death; there is no other way to go by' (Sv. 3.8), which states that for Liberation there is no other path but enlightenment; also because there is the Upanisadic statement that Liberation for an unenlightened person is as impossible as the rolling up of the sky like leather (Sv. 6.20); and since it is mentioned in the Puranas and the Smrtis that Liberation follows only from Knowledge. (From your view) it also follows that there is no possibility of the exhaustion of the results of virtuous deeds which have not as yet begun yielding their fruits. And, as there is the possibility of the persistence of sins which were incurred in the past but have not yet commenced yielding results, similarly there can be the possibility of the persistence of virtues which have not yet begun bearing fruits. And so, if there be no scope of their

being exhausted without creating another body, then there is no possibility of Liberation. And since attachment, hatred and delusion, which are the causes of virtue and vice, cannot be eradicated through any means other than Knowledge, therefore the eradication of virtue and vice becomes impossible. Besides, since the Sruti [See Ch. .2.23.1 and Br. 1.5.16-Tr.] mentions that nityakarmas have heaven as their result, and there is the Smrti text, 'Persons belonging to castes and stages of life, and engaged in their own duties' ['...attain to a high, immeasurable happiness.'-Tr.] (Ap. Dh. Su. 2.2.2.3), etc., therefore the exhaustion of (the fruits of) actions (through nityakarmas) is not possible. As for those who say, 'The nityakarmas, being painful in themselves, must surely be the result of evil deeds done in the past; but apart from being what they are, they have no other result because this is not mentioned in the Vedas and they are enjoined on the basis of the mere fact that one is alive'-(this is) not so, because actions which have not become operative cannot yield any result. Besides, there is no ground for experiencing a particular consequence in the form of pain [Pain involved in the performance of nityakarmas.] The statement, that the pain one suffers from the effort involved in performing the

nityakarmas is the result of sinful acts done in past lives, is false. Indeed, it does not stand to reason that the result of any action which did not become operative at the time of death to yield its fruit is experienced in a life produced by some other actions. Otherwise, there will be no reason why the fruit of some action that is to lead to hell should not be experienced in a life that is produced by such actions as Agnihotra etc. and is meant for enjoying the result in the form of heaven! Besides, that (pain arising from the effort in performing nityakarmas) cannot be the same as the consequence in the form of the particular suffering arising from sin. Since there can be numerous kinds of sins with results productive of various kinds of sorrows, therefore, if it be imagined that their (sins') result will be merely in the form of pain arising from the effort in undertaking the nityakarmas, then it will certainly not be possible to suppose that they (the sins incurred in the past) are the causes of such obstacles as the pairs of opposites (heat and cold, etc.), disease etc., and that the result of sins incurred in the past will be only the pain arising from the exertion in performing nityakarmas, but not the sufferings like carrying stones on the head etc. Further, it is out of context to say this, that the pain resulting from the effort in

performing nityakarmas is the result of sinful acts done in the past. Objection: How? Vedantin: What is under discussion is that the sin committed in the past, which has not begun to bear fruit, cannot be dissipated. In that context you say that pain resulting from the effort in undertaking nityakarmas is the result of action which has begun bearing fruit, not of that which has not yet commenced yielding fruit! On the other hand, if you think that all sins committed in the past have begun yielding their results, then it is unreasonable to specify that the pain resulting from the exertion in performing the nitya-karmas is their only result. And there arises the contingency of the injunction to perform nityakarmas becoming void, because the sinful deed which has begun bearing fruit can ligically be dissipated only be experiencing its result. Further, if pain be the result of nityakarmas enjoined by the Vedas, then it is seen to arise from the very effort in undertaking nityakarmas-as in the case of excercise etc. To imagine that it is the result of something else is illogical. [The pain arising from bodily excercise is the result of the excercise itself, and not the result of any past sin! Similarly, the pain resulting from undertaking nityakarmas is the consequence of that performance itself, and need not be imagined to be

the result of any past sin.] And if the nityakarmas have been enjoined simply on the basis of a person's being alive, it is unreasonable that it should be the result of sins committed in the past, any more than expiation is. An expiation that has been enjoined following a particular sinful act is not the result of that sin! On the other hand, if the suffering arising from expiation be the reslut of that very sin which is its cause, then the pain from the effort in performing nityakarmas, though prescribed merely on the fact of one's being alive, may become the fruit of that very fact of one's being alive-which was itself the occasion (for enjoining the nityakarmas)-, because both the nityakarmas and expiatory duties are indistinguishable so far as their being occasioned by something is concerned. Moreover, there is the other fact: There can be no such distinction that only the pain resulting from the performance of nityakarmas is the result of past sinful deeds, but not so the pain from performing kamya-karmas (rites and duties undertaken for desired results), because the pain in performing Agnihotra-sacrifice etc. is the same when it is performed as a nityakarma or as a kamya-karma. Thus the latter also may be the result of past sinful acts. This being the case, it is untenable to assume on the ground of

circumstantial inference that, since no result is enjoined in the Vedas for nityakarmas and since its prescription cannot be justified on any other ground, therefore pain from the effort in performing nityakarmas is the result of sinful past deeds. Thus, the (Vedic) injunction being unjustifiable otherwise, it can be inferred that nityakarmas have got some result other than the pain arising from the effort in undertaking them. It also involves this contradiction: It is contradictory to say that through the performance of nityakarma a result of some other action is experienced. And when this is admitted, it is again a contradiction to say that that very experience is the result of the nityakarma, and yet that niyakarma has no result! Moreover, when Agnihotra and other sacrifices are performed for desirable results (Kamya-Agnihotra), then the Agnihotra etc. which are performed as nityakarma (Nitya-Agnihotra) become accomplished simultaneously (on a account of its being a part ofthe former). Hence, since the Kamya-Agnihotra (as an act) is dependent on and not different from the Nitya-Agnihotra, therefore the result of the Agnihotra and other sacrifices performed with a desire for results will get exhausted through the suffering involved in the exertion in undertaking it (the

Nitya-Agnihotra). On the other hand, if the result of Kamya-Agnihotra etc. be different, viz heaven etc., then even the suffering arising from the exertion in performing them ought to be necessarily different (from the suffering involved in the Nitya-Agnihotra). And that is not the fact, because it contradicts what is directly perceived; for the pain resulting from the effort in performing only the Nitya-(-Agnihotra) does not differ from the pain resulting from the exertion in undertaking the Kamya (-Agnihotra). Besides, there is this other consideration: Actions which have not been enjoined or prohibited (by the scriptures) produce immediate results. But those enjoined or prohibited by the scriptures do not produce immediate results; were they to do so, then there would be no effort even with regard to heaven etc. and injunctions concerning unseen results. And it cannot be imagined that only the fruit of (Nitya-) Agnihotra etc. gets exhausted through the suffering arising from the effort in performing them, but the Kamya (-Agnihotra) has exalted results like heaven etc. merely as a consequence of the fact of desire for results, though as acts there is no essential difference between them (the Nitya and the Kamya) and there is no additional subsidiary part, processes of performance, etc. (in

the kamya-Agnihotra). Therefore, it can never be established that nitya-karmas have no unseen results. And hence, enlightenment alone, not the performance of nityakarmas, is the cuase of the total dissipation of actions done through ignorance, be they good or bad. For, all actions have for their origin ignorance and desire. Thus has it been established (in the following passages) that action (rites and duties) is meant for the ignorant, and steadfastness in Knowledge-after renunciation of all actions-is meant for the enlightened: 'both of them do not know' (2.19); 'he who knows this One as indestructible, eternal' (2.21); 'through the Yoga of Knowledge for the men of realization; through the Yoga of Action for the yogis' (3.3); 'the ignorant, who are attached to work' (3.26); 'But...the one who is a knower...does not become attached, thinking thus: "The organs rest on the objects of the organs"' (3.28); 'The embodied man...having given up all actions mentally, continues' (5.13); 'Remaining absorbed in the Self, the knower of Reality should think, "I certainly do not do anything"' (5.8); i.e; the unenlightened person thinks, 'I do'; 'For (the sage) who wishes to ascend (to Dhyana-yoga), action is said to be the means...when he has ascended (when he is established in the Yoga of Meditation),

inaction alone is said to be the means' (6.3); 'noble indeed' are all the three (classes of) unenlightened persons, 'but the man of Knowledge is the very Self. (This is) My opinion' (7.18); the unenlightened who perform their rites and duties, 'who are desirous of pleasures, attain the state of going and returning' (9.21); 'becoming non-different from Me and meditative' (9.22) and endowed with steadfast devotion, they worship (Me) the Self which has been described as comparable to space and taintless; and 'I grant that possession of wisdom by which they reach Me' (10.10); i.e., the unenlightened persons who perform rites and duties 'do not reach Me.' Those who perform works for the Lord and who, though they be the most devout, are ignorant persons performing rites and duties,-they remain involved in practices which, in a descending order, culminate in giving up the fruit of actions (cf. 12.6-11). But those who meditate on the indefinable Immutable take recourse to the disciplines stated in the passages beginning with 'He who is not hateful towards any creature' (12.13) and ending with that Chapter, and also resort to the path of Knowledge presented in the three chapters beginning with the Chapter on the 'field'. The three results of actions, viz the undesirable etc. (cf. 12), do not accrue only to the

mendicants belonging to the Order of Paramahamsas (the highest Order of monks)-who have renounced all actions that originate from the five causes beginning with the locus (cf. 14), who possess the knowledge of the oneness and non-agentship of the Self (17,20), who continue in the supreme steadfastness in Knowledge, who know the real nature of the Lord, and who have taken refuge in the unity of the real nature of the Lord with the Self. It does accrue to the others who are not monks, the ignorant persons who perform rites and duties. Such is this distinction made in the scripture Gita with regard to what is duty and what is not. Objection: May it not be argued that it cannot be proved that all actions are due to ignorance? Reply: No, (it can be proved,) as in the case of slaying a Brahmin. Although the nityakarmas are known from the scriptures, still they are meant only for the ignorant. As such an action as killing a Brahmin, even though known to be a source of evil from the scripture prohibiting it, is still perpetrated by one who has defects such as ignorance, passion, etc.-because impulsion to any action is otherwise not possible-, so also is it with regard to the nitya, naimittika and kamya actions. Objection: May it not be held that impulsion to nityakarma etc. is not possible if the Self be not

known as a distinct entity? [Unless one knows the Self to be distinct from the body etc. he will not perform the nityakarmas etc. meant for results in the other worlds, viz heaven etc. (Tr.:) In place of vyatiriktatmani, Ast. reads 'deha-vyatiriktatmani, the Self which is distinct from the body'.] Reply: No, since it is seen that with regard to actions which are of the nature of motion and are accomplished by the not-Self, one engages in them with the idea, 'I do.' [The actionless Self is not the agent of the movements of the body etc. Still agentship is superimposed on It through ignorance.] Objection: Can it not be said that the notion of egoism with regard to the aggregate of body etc. occurs in a figurative sense; it is not false? Reply: No, since its effects [i.e. the effects of the notion of egoism.] also will become figurative. Objection: The notion of 'I' with regard to the aggregate of one's own body etc. occurs in a figurative sense. As with regard to one's own son it is said (in the Veda), 'It is you yourself who is called the son' (Sa. Br. 14.9.4.26), and in common parlance also it is said, 'This cow is my very life', so is the case here. [As the use of the word 'I' with regard to a son is figurative, so also with regard to the body.] This is certainly not a false notion. However, a false notion (of identity) occurs in the

case of a stump and a man, when the distinction between them is not evident (due to darkness). Reply: A figuratively expressed notion cannot lead to an effect in the real sense, because that (notion) is used for the eulogy of its basis with the help of a word of comparison which remains understood. As for instance, such sentences as, 'Devadatta is a lion', 'The boy is a fire'-implying 'like a lion', 'like a fire', on the basis of the similarity of cruelty, the tawny colour, etc.-are meant only for eulogizing Devadatta and the boy who are the basis (i.e. the subjects of the two sentences). But no action of a lion or a fire is accomplished because of the use of the figurative words or ideas. On the contrary, one experiences the evil effects of false notions. [Therefore the idea of 'I' with regard to one's body etc. does not occur in a secondary sense, but it does so falsely.] And with regard to the subjects of the figurative notions, one understands, 'This Devadatta cannot be a lion; this boy cannot be a fire.' Similarly, actions done by the aggregate of body etc., which is the 'Self' in a figurative sense, cannot be held to have been done by the Self which is the real subject of the notion of 'I'. For, actions done by the figurative lion or fire cannot be considered to have been accomplished by the real lion or fire. Nor is any action of the real lion and

fire accomplished through the (figurative) cruelty or tawnyaness; for, their purpose is fully served by being used for eulogy. And those who are praised know, 'I am not a lion; I am not fire; and neither is the work of a lion or fire mine.' So the more ligical notion is, 'The action of the aggregate (of body etc.) do not belong to me who am the real Self', and not, 'I am the agent; it is my work.' As for the assertion made by some that the Self acts through Its own memory, deisre and effort, which are the causes of activity-that is not so, for they are based on false knowledge. Memory, desire, effort, etc. indeed follow from the tendencies born from the experience of the desirable and the undesirable results of actions (-which actions themselves arise from the notions of the 'desirable' and the 'undesirable') caused by false knowledge. [False knowledge gives rise to the ideas of the desirable and the undesirable. From these arise desire and repulsion. Actions which follow give rise to the experience of their desirable and undesirable results. Such experiences create impressions in the mind, from which are born memory etc.] Just as in this life virtue, vice and the experience of their results are cuased by the identification (of the Self) with the aggregate of body etc. and attraction, repulsion, etc., so also was it in the previous birth,

and even in the life preceding that. Thus it can be inferred that past and future mundane existence is without beginning and is a product of ignorance. And from this it becomes proved that the absolute cessation of mundane existence is caused by steadfastness in Knowledge, accompanied by renunciation of all rites and duties. Besides, since self-identification with the body is nothing but ignorance, therefore, when the (ignorance) ceases, there remains so possibility of re-birth, and so, mundane existence becomes impossible. The identification of the Self with the aggregate of body etc. is nothing but ignorance, because in common life it is not seen that anybody who knows, 'I am different from cattle etc., and the cattle etc. are different from me', entertains the notion of 'I' with regard to them. However, mistaken perceiving a stump to be a man, one may out of indiscrimination entertain the idea of 'I' with regard to the aggregate of body etc.; not so when perceiving them as distinct. As for that notion of considering the son to be oneself-as mentioned in, 'It is you yourself who is called the son' (Sa. Br. 14.9.4.26)-, that is a metaphor based on the relationship between the begotten and the begetter. And no real action like eating etc.can be accomplished through something considered

metaphorically as the Self, just as actions of the real lion or fire (cannot be accomplished) by someone metaphorically thought of to be a lion or fire. Objection: Since an injunction relating to an unseen result is valid, therefore, may it not be said that the purposes of the Self are accomplished by the body and organs which are figuratively considered to be the Self? Reply: No, since the thinking of them as the Self is the result of ignorance. The body, organs, etc. are not the Self in a figurative sense. Objection: How then? Reply: Although the Self is devoid of relationship, still, by an ascription of relationship (to the Self), they (body etc.) come to be regarded as the Self, verily through a false notion. For, this identification (of body etc.) with the Self exists so long as the false notion is there, and ceases to exist when it is not there. So long as ignorance lasts, identification of the Self with the aggregate of body and organs is seen only in the case of non-discriminating, immature, ignorant poeple who say, 'I am tall', 'I am fair'. But in the case of discriminating persons who possess the knowledge, 'I am different from the aggregate of body etc.', there does not arise the idea of egoism with regard to the body etc. at that time (i.e. simultaneously with that knowledge). Hence, since it (i.e. identification of the Self with the body etc.)

ceases in the absence of the false notion, therefore it is a creation of that (false notion), and not a figurative notion. It is only when the common and the uncommon features of the lion and Devadatta, or of fire and the boy, are known distinctly, that a figurative notion or verbal expression can occur; not when the common and the uncommon features are unknown. As for the argument that (the figurative notion should be accepted) on the authority of the Vedas, we say, 'No', because their validity concerns unseen results. The validity of the Vedas holds good only with regard to matters concerning the relation between ends and means of Agnihotra etc., which are not known through such valid means of knowledge as direct perception; but not with regard to objects of direct perception etc., because the validity of the Vedas lies in revealing what is beyond direct perception. Therefore it is not possible to imagine that the idea of egism with regard to the aggregate of body etc., arising from an obviously of false knowledge, is a figurative notion. Surely, even a hundred Vedic texts cannot become valid if they assert that fire is cold or non-luminous! Should a Vedic text say that fire is cold or non-luminous, even then one has to assume that the intended meaning of the text is different, for otherwise (its) validity cannot be maintained; but

one should not assume its meaning in a way that might contradict some other valid means of knowledge or contradict its own statement. Objection: May it not be said that since actions are undertaken by one possessed of a false idea of agentship, therefore, when the agent ceases to be so ['According to you (the Vedantin), an ignorant man alone can be an agent. Therefore, when he becomes illumined, he will cease to be ignorant and consequently the Vedas will cease to be valid for him.'] the Vedas will become invalid? Reply: No, since the Vedas become logically meaningful in respect of knowledge of Brahman. [Though the Vedic injunctions about rituals etc. be inapplicable in the case of an enlightened person, still they have empirical validity before enlightenment. Besides, the Vedas have real validity with regard to the knowledge of Brahman.] Objection: May it not be said that there arises the contingency of the Vedic texts enjoining knowledge of Brahman becoming as invalid as those texts enjoining rites and duties? Reply: No, since there cannot possibly be any notion which can remove (the knowledge of Brahman). Unlike the manner in which the idea of egoism with regard to the aggregate of body etc. is removed after the realization of the Self from hearing the Vedic injunctions regarding the

knowledge of Brahman, the realization of the Self in the Self can never be removed in any way in that manner by anything whatsoever-just as the knowledge that fire is hot and luminous is irremovable-, since (Self-) realization is inseparable from its result (i.e. cessation of ignorance). Besides, the Vedic texts enjoining rites (and duties) etc. are not invalid, because they, through the generation of successively newer tendencies by eliminating the successively preceding tendencies, are meant for creating the tendency to turn towards the indwelling Self. [The Vedic injunctions make people up rituals etc. by giving up their earlier worldly tendencies. Thereby their minds become purified. The purified mind then aspires to know the indwelling Self. Thus, since the ritualistic injunctions are meant for making a person turn towards the knowledge ofthe indwelling Self, they are not invalid.] Although the means be unreal (in itself), still it may be meaningful in relation to the truth of the purpose it serves, as are the eulogistic sentences (arthavada) [See note on p. 40.-Tr.] occuring along with injunctions. Even in the world, when it becomes necessary to make to child or a lunatic drink milk etc. it is said that it will help growth of hair [Cuda, lit. hair on the top of the head; or single lock of hair left on the crown of the

head after tonsure. See V.S.A.] etc.! Before the dawn of Knowledge, the (ritualistic) Vedic texts concerned with a different situation [The situation obtaining before the dawn of Self-knowledge.] are also as valid in themselves as are direct perception etc. occuring due to Self-identification with the body etc. On the other hand, as for your view 'The Self, though inactive by Itself, acts through Its mere proximity; and that itself constitutes agentship of the Self in the primary sense. Just as it is well known that a king, though not himself engaged in a battle, is, merely by virtue of his being in charge, said to be fighting when his soldiers are fighting, and that he is victorious or defeated; similarly, as the commander of an army acts through his mere orders, and it is seen that the results of the actions accrue to the king or to the commander; or, just as the actions of the priests are ascribed to the sacrificer,-in that very manner are the actions done by the body etc. ought to be of the Self because the result of those actions accrues to the Self. And, as the agentship of a magnet which, in fact, is not active, is attributed to it in the primary sense because it causes a piece of iron to move, similar is the agentship of the Self'-that is wrong, since it will amunt to an inactive entity becoming an agent. Objection: May not agentship be of various kinds?

Reply: No, for in the case of the 'king' and others it is seen that they have agentship even in the primary sense. As for the king, he fights even through his personal engagement. And he has agentship in the primary sense by virtue of making (his) warriors fight, distributing wealth, and also reaping the fruits of victory or defeat. Similarly, the agentship of a sacrificer is primary by virtue of his offering the main oblation and giving gifts due to the priests. Therefore it is understood that the agentship which is attributed to an inactive entity is figurative. If primary agentship consisting in their personal engagement is not perceived in the case of the king, a sacrificer and others, then it could be assumed that they have primary agentship owing to the mere fact of their presence, just as a magnet has by virtue of making the iron move. But in the case of the king and others it is not perceived that they have no personal engagement in that way. Therefore, even the agentship owing to mere presence is a figurative one. And if that be so, the connection with the result of such agentship will also be figurative. No action in the primary sense is performed by an agent figuratively thought to be so. Hence the assertion is certainly wrong that owing to the activities of the body etc. the actionless Self

becomes an agent and experiencer. But everything becomes possible due to error. This is just as it happens in dream or in jugglery! Besides, in deep sleep, absorption in Brahman, etc. where the current of the mistaken idea of Self-identity with the body etc. ceases, evils like agentship, enjoyership, etc. are not perceived. Therefore this delusion of mundane existence is surely due to false knowledge; but it is not reality. Consequently, it is established that it ceases absolutely as a result of full enlightenment. Having summed up in this chapter the import of the whole of the scripture Gita, and having again summarized it specially here at the end (in verse 66) for the sake of emphasizing the purport of the Scripture, now after that, the Lord states the rules for handing down the Scripture:
18.67 This (that I have taught) you should not ever be taught to one who is devoid of austerities and to one who is not a devotee; also, neither to one who does not render service, nor as well to one who cavils at Me.

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18.67 Idam, this Scripture; which has been taught by Me te, to you, for your good, for terminating mundane existence; an vacyam, should not be taught (-na is connected with the remote word vacyam-); atapaskaya, to one who is devoid of austerities. It should kadacana, never, under any condition whatsoever; be taught abhaktaya, to one who is not a devotee, who is devoid of devotion to his teacher and God, even if he be a man of austerity. Neither should it be taught even asurusave, to one who does not redner service-even though he may be a devotee and a man of austerity. Na ca, nor as well; to him yah, who; abhyasuyati, cavils; mam, at Me, at Vasudeva-thinking that I am an ordinary person; to him who, not knowing My Godhood, imputes self-adulation etc. to Me and cannot tolerate Me. He too is unfit; to him also it should not be imparted. From the force of the context it is understood that the Scripture should be taught to one who has devotion to the Lord, is austere, renders service, and does not cavil. As to that, since it is seen (in a Smrti)-'to one who is intelligent or to one who is austere'-that there is an option between the two, it follows that this should be imparted either to an austere person given to service and devotion, or to an intelligent person endowed with them. It should

not be imparted to an austere or even an intelligent person if he lacks service and devotion. It should not be taught to one who cavils at the Lord, even though he be possessed of all the good qualities. And it should be taught to one whoserves his teacher and is devout. This is the rule for transmitting the Scripture. Now the Lord states the fruit derived by one who transmits the Scripture:

18.68 He who, entertaining supreme devotion to Me, will speak of this highest secret, to My devotees will without doubt reach Me alone.

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18.68 Yah, he who; abhi-dhasyati, will speak of, i.e., will present with the help of the text and its meaning, as I have done to you; imam, this; paramam, highest-that which has Liberation as its purpose; guhyam, secret, as spoken of above-(i.e.) the text in the form of a conversation between Kesava and Arjuna; madbhaktesu, to My devotees-. How will present? This is being stated: Krtva, entertaining; param, supreme; bhaktim, devotion; mayi, to Me, i.e., entertainting an idea thus-'A service is being rendered by me to the Lord who is

the supreme Teacher'-. Tho him comes this result: esyati, he will reach; mam, Me; eva, alone. He is certainly freed. No doubt should be entertained in this regard. By the repetition of (the word) bhakti (devotion) [In the word madbhaktesu.], it is understood that one becomes fit for being taught (this) Scripture by virtue of devotion alone to Him. Besides,

18.69 And as compared with him, none else among human beings is the best accomplisher of what is dear to Me. Moreover, nor will there be anyone else in the world dearer to Me than he.

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18.69 Ca, and; tasmat, as compared with him, with the one who hands down the Scripture; na kascit, none else; manusyesu, among human beings; is priya-krt-tamah, the best accomplisher of what is dear; me, to Me, i.e., among the present human beings, surely none else other than him exists who is a better accomplisher of what I cherish. Moreover, na bhavita, nor will there be in future; anyah, anyone else, a second person; bhuvi, in he

world, here; priyatarah, dearer; tasmat, than him. [It may be argued that, since for a seeker of Liberation meditation is the best means for It, therefore he will have no inclination to transmit scriptural teachings. To this the Lord's answer is: One longing for Liberation has a duty to impart this scriptural teaching to one possessing the aforesaid qualities.]

18.70 And he who will study this sacred conversation between us two, which is conducive to virtue, by him I shall be adored through the Sacrifice in the form of Knowledge. This is My judgement.

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18.70 Ca, and; even he yah, who; adhyesyate, will study; imam, this; samvadam, conversation, the text in the form of a dialogue; between avayoh, us two; which is dharmyam, conducive to virtue, not divorced from virtue; tena, by him; this will be accomplished through that study; aham, I; syam, shall be; istah, adored; jnana-yajnena, through the Sacrifice in the form of Knowledge. Iti, this is me, My; matih, judgement. As compared with the

various sacrifices, viz rituals, loud prayer, prayer uttered in a low voice and mental prayer, the Sacrifice in the from of Knowledge is the best [See 4.33.] because it is mental. Hence, the study of the scripture Gita is praised as that Sacrifice in the form of Knowledge. Or, this (verse) may merely be a judgement about the result. The idea is that the result of the study is comparable to the result of the Sacrifice in the form of the knowledge of gods and others. Now, this is the reward for the hearer:

18.71 Any man who, being reverential and free from cavilling, might even hear (this), he too, becoming free, shall attain the blessed worlds of those who perform virtuous deeds.

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18.71 Yah narah, any man who; being sraddhavan, reverential; and anasuyah, free from cavilling; srnuyat api, might even hear this text-the word even suggests that one who knows the meaning (of the Scripture) hardly needs to be mentioned-; sah api, he too; becoming muktah, free from sin; prapnuyat, shall attain; subhan, the blessed, auspicious; lokan, worlds; punya-karmanam, of

those who perform virtuous deeds, of those who perform rites like Agnihotra etc. In order to ascertaini whether or not the disciple has comprehended the meaning of the Scripture, the Lord asks (the following question), the intention of the questioner beings, 'If it is known that it has not been comprehended, I shall again make him grasp it through other means.' Hereby is shown the duty of the teacher that a student should be made to achieve his goal by taking the help of a different method.

18.72 O Partha, has this been listened to by you with a one-pointed mind? O Dhananjaya, has your delusion caused by ignorance been destroyed?

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18.72 O Partha, kaccit etat, has this that has been said by Me; been srutam, listened to, grasped through hearing; ekagrena, with a none-pointed; cetasa, mind? Or have you been inattentive? O Dhananjaya, kaccit, has; te, your; ajnana-sammohah, delusion caused by ignorance,

bewilderment, natural indiscrimination; been pranastah, destroyed, for which purpose has there been this effort on your part for hearing the Scripture, and on My part, the effort of being a teacher?

18.73 Arjuna said -- O Acyuta, (my) delusion has been destroyed and memory has been regained by me through Your grace. I stand with my doubt removed; I shall follow Your instruction.

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18.73 O Acyuta, (my) mohah, born of ignorance and the cause of all evil in the form of mundane existence, and difficult to cross like an ocean;l nastah has been destroyed. And smrtih, memory, regarding the reality of the Self-on the acquisition of which follows the loosening of all the bonds; labdha, has been regained, tvat-prasadat, through Your grace maya, by me, who am dependent on Your grace. By this question about the destruction of delusion and the answer to it, it becomes conclusively revealed that the fruit derived from understanding the import of the entire Scripture is this much alone-which is the destruction of

delusion arising from ignorance and the regaining of the memory about the Self. And similarly, in the Upanisadic text beginning with 'I grieve because I am not a knower of the Self' (Ch. 7.1.3), it is shown that all bonds become destroyed when the Self is realized. There are also the words of the Upanisadic verses, 'The knot of the heart gets untied' (Mu. 2.2.8); 'at that time (or to that Self) what delusion and what sorrow can there be for that seer of oneness?' (Is.7). Now then, sthitah, asmi, I stand under Your command; gata-sandehah, with (my) doubts removed. Karisye, I shall follow; tava, Your; vacanam, instruction. By Your grace I have achieved the goal of life. The idea is, there is no duty, as such, for me. The teaching of the Scripture is concluded. There-after, now in order to show the connection (of this) with the (main) narrative-.
18.74 Sanjaya said -- I thus heard this conversation of Vasudeva and of the great-souled Partha, which is unique and makes one's hair stand on end.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

18.74 Aham, I; iti, thus; asrausam, heard; imam, this; samvadam, conversation, as has been

narrated; vasudevasya, of Vasudeva; and mahatmanah, parthasya, of the great-soulded Partha; which is adbhutam, unique, extremely wonderful; and roma-harsanam, makes one's hair stand on end.

18.75 Through the favour of Vyasa I heard this secret concerning the supreme Yoga from Krsna, the Lord of yogas, while He Himself was actually speaking!

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

18.75 And vyasa-prasadat, through the favour of Vyasa, by having received divine vision from him; aham, I; srutvan, heard; etat [The Commentator uses etam in the masculine gender, in place of etat in the text, because it refers to the masculine word samvada.] (should rather be etam), this; guhyam, secret dialogue, such as it is; concerning the param, supreme; Yogam, Yoga-or, this dialogue itself is the Yoga because it is meant for it-; krsnat, from Krsna; yogeswarat, from the Lord of yogas; kathayatah, while He was speaking; svayam, Himself; saksat, actually; not indirectly through others.

18.76 And, O king, while repeatedly remembering this unique, sacred dialogue between Kesava and Arjuna, I rejoice every moment.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

18.76 And, rajan, O king, Dhrtarastra; after having heard, samsmrtya samsmrtya, while repeatedly remembering; imam, this; adbhuttam, unique; samvadam, dialogue; kesava-arjunayoh, between Kesava and Arjuna; which is punyam, sacred, removes sin even when heard; hrsyami, I rejoice; muhuh, muhuh, every moment.

18.77 O king, repeatedly recollecting that greatly extraordinary form of Hari, I am struck with wonder. And I rejoice again and again.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

18.77 And, rajan, O King; samsmrtya samsmrtya, repeatedly recollecting; tat, that; ati-adbhutam, greatly extraordinary; rupam, form, the Cosmic form; hareh, of Hari; mahan vismayah me, I am

struck with great wonder. And hrsyami, I rejoice; punah punah, again and again.

18.78 Where there is Krsna, the Lord of yogas, and where there is Partha, the wielder of the bow, there are fortune, victory, prosperity and unfailing prudence. Such is my conviction.

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

18.78 To be brief, yatra, where, the side on which; there is Krsna, yogeswarah, the Lord of yogas-who is the Lord of all the yogas and the source of all the yogas, since they originate from Him; and yatra, where, the side on which; there is Partha, dhanurdharah, the wielder of the bow, of the bow called Gandiva; tatra, there, on that side of the Pandavas; are srih, fortune; vijayah, victory; and there itself is bhutih, prosperity, great abundance of fortune; and dhruva, unfailing; nitih, prudence. Such is me, my ; matih, conviction.